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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIII.

A very important and interesting subject, my young friends, now invites your serious attention, in the eleventh answer of our catechism—"God's works of providence are his most holy, wise and powerful, preserving and governing, all his creatures and all their actions."

In discussing this subject, we shall, as heretofore, pay a particular regard to the several clauses in the answer recited; yet we shall not take them in the exact order, in which they are there placed. Our method will be—

I. To show the nature, and prove the existence of the divine providence—It consists in preserving and governing the whole creation.

II. To consider the extent and operations of this providence—It reaches to all the creatures of God, and to all their actions.

III. To dwell a little on the character of this providence—It is most holy, wise and powerful.

IV. To make a few miscellaneous remarks, chiefly of a practical kind, on the whole subject.

I. Then, I am to show the nature, and prove the existence, of the divine providence—It consists in preserving and governing the creation.

It has been ably argued by some excellent writers, that the preservation of the universe is a continued exercise of creative power. Their supposition seems to be, that creature existence is a kind of *forced state*. That as matter rose out of existence at the command of the Deity, so it would fall back, or return to non-existence, if not constantly sustained in being, by the very same power or energy which first produced it:—In a word, that preservation is equivalent to a constant creation. They suppose that this theory is, at least, countenanced by scripture. Thus, in the first chapter of the epistle to the Hebrews, the inspired writer connects together the creation of the worlds by the Son of God, and his "upholding all things by the word of his power,"—in such manner, it is supposed, as to represent the latter as a continuance of the former act.

But whether providence or preservation, imply a constant creation or not, it seems plain that there must be a continual exertion of divine power, in order to those movements and operations which constantly take place in the material world. Matter is of itself *inert*. This is always considered as one of its essential properties. Yet it moves incessantly, and is continually receiving innumerable new modifications, or changes of form. The established order in which this takes place, we call *the laws of nature*. But what do we understand by the laws of nature? If we do not mean by this ex-

pression *the will and agency of the Creator*, it will be hard to affix any determinate meaning to the words. The laws of nature must, *ultimately*, be nothing else than that known and settled order of the divine agency, in which he immediately operates, or exerts his power, on the material world. Thus the laws of gravitation, and the laws of the various other kinds of attraction—of magnetism, of electricity, of cohesion, of aggregation, and of the numerous chemical affinities—set bounds to our knowledge in regard to the motion of matter. We know that it uniformly moves in these ways, which we call its laws. But we know no more. We perceive not the proximate cause of these motions. Possibly there are several causes, nearer than any yet known, to the first cause. But suppose that there are, and that several of these still hidden causes should be discovered, the ultimate first cause must, after all, be the will and agency of the Deity. His agency, extended throughout the whole material world, directing and guiding all its movements and modifications, and throughout the whole sentient world, sustaining and governing it, and providing for the propagation and continuance of all animated nature—is what we mean, in general, by the providence of God. That the providence of God really produces these effects, is a part of natural religion; and is almost as well laid down and illustrated by some of the heathen moralists, as by any other uninspired writers. To suppose that the wonderful revolution of the heavenly bodies, the succession of the seasons, the products of the earth, the principle of life in animals, and the preservation of every function of the animal economy in its proper office—to suppose that all this is the effect, either of chance, or of any principle *in* matter, considered by itself, is as contrary to reason and sound philosophy, as it is to scripture. We have no evidence of the fact, and all analogy is against it. To the eye of contemplative and sober reason, willing to discern its Creator, *a present God* is recognised in all that we behold. "In him we live, and move, and have our being." "No words (says Doddridge) can better than these, express that *continual and necessary dependance* of all derived things, in their existence, and in all their operations, on their *first* and *almighty cause*, which the truest *philosophy*, as well as *theology*, teaches." St. Paul, in using these words, addressed to the Athenians, referred to one of their own poets: and if the heathen notion that God is the *anima mundi*, or soul of the world, had implied no more than this, the notion would have been just.

Divine revelation is full of the doctrine we inculcate. The wonderful "order and harmony, among such a vast variety of creatures in the world, continuing, for so many ages, notwithstanding their different and opposite natures; the orderly return of seed time and harvest; the rise, and fall, and revolutions of kingdoms; the accomplishment of future events, exactly according to the prediction of them long before; and the preservation of a church on earth, in opposition to all the powers of darkness, and the malice and efforts of wicked men"—these the sacred scriptures teach us to consider, as evidences of the existence of a superintending Providence: And whoever considers them attentively, cannot fail to see in them, the truth of this important doctrine of religion. The civ. Psalm contains throughout, a most sublime and impressive description, both of the creating power and constant, superintending providence, of Jehovah. We proceed to consider—

II. The extent and operations of the divine providence—It reaches to all the creatures of God, and to all their actions.

There are not a few who readily admit, what they call *a general providence*, but deny that which is *particular*. They admit that God governs the world by general laws, and yet will by no means admit that his agency—scarcely that his notice—extends to minute events and occur-

rences. They seem to suppose that it is unworthy of God, to take such a notice of inconsiderable objects. But alas! these objectors to a particular providence, are the very men who think unworthily of God; and who *speak* most unworthily of him, when they represent him as inattentive to the least of his creatures, or to their concerns. It does indeed require a painful effort, and it is esteemed a degrading employment, for men to attend, in detail, to minute concerns. But the very *perfection* of the Deity consists in his being able, with perfect ease, to order all the concerns of his boundless dominions. To him, indeed, no creature can be considered as either great or small; because to an infinite being, all finite things are as nothing. Yes, all our comparisons and proportions, sink to nothing before the infinite God—

"To Him no high, no low, no great, no small,
He fills, he bounds, connects and equals all.
* * * * *
He sees with equal eye, as God of all,
A hero perish, or a sparrow fall;
Atoms, or systems, into ruin hurl'd,
And now a bubble burst, and now a world."

On the doctrine of a particular providence, the scripture is most explicit. Our blessed Saviour taught it, in the most impressive manner, to his disciples. He taught that "the very hairs of our head are all numbered;" that "a sparrow falleth not to the ground without our heavenly Father." Yes, my young friends, you are to consider your sex, your situation in life, your endowments of body and mind, your prospects of wealth or of want, every event that has befallen you, all the mercies and all the chastisements that you have ever received, all your preservations from death and danger, all your Christian privileges and all your hopes for eternity—all, all, are to be considered, as having been meted out to you by the God of providence. To him you are to be thankful for your mercies; to him you are implicitly to submit under all afflictions; to him you are to look in all your necessities; and to him you are permitted and invited to flee for refuge, in all your dangers and distresses—Against him you are never to murmur, for he doth all things well: And, if it be not your own fault, all that God orders for you, will turn out for your happiness in the end.

In considering the extent and operations of divine providence, we meet with the very same difficulty, as in considering the decrees of God. This, indeed, is only a continued or varied view of that subject. It is by his providence that God executes his decrees. The providence of the Most High, without interfering with the freedom of man, or in the least diminishing his responsibility, does certainly extend to all creatures, and to all their actions. The sun never shone on another deed so tremendously impious, as the crucifixion of our blessed Redeemer. Yet hear what is said of this,—Acts ii. 23—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Again, in the 4th chapter—"For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, and the Gentiles, and the people of Israel, were gathered together; for to do whatsoever thy hand and thy counsel determined before to be done." Here this voluntary, awful, guilty act, is said to be, "by the determinate counsel, foreknowledge, and hand of God." We do assuredly know, that God does, in no sense or degree, lead men into sin. The apostle James warns us on this subject.—"Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, *neither tempteth he any man.* But every man is tempted, when he is drawn away of his own lusts, and enticed," Here, you perceive, are, distinctly, the two principles so repeatedly ne-

ticed by us of late—The wicked fulfilling the purpose and providence of God, and yet acting with perfect freedom, and with all the guilt of their actions on their own heads. Now, although, as we have shown, this is, as to the manner of it, inexplicable by us at present, yet it is surely comfortable to know, that all wicked beings are in the hand of a good, righteous, and holy God; that, as in the case of Job, they can go no farther than he permits; and that he will make the wrath of men to praise him, and restrain its remainder.

One other important idea to be noticed in this division of our subject is, that there is no such thing, under the divine government, or providence, as real *chance*, or *accident*. What is so called by us, and what, in conformity with our habits, or modes of expression, is so called, in one instance, in holy scripture, where it is said that "time and chance happen to all," is still directed, with as much certainty, by the providence of God, as any events whatsoever. Nothing can be more a matter of chance than a lot. Yet of this it is explicitly declared—"The lot is cast into the lap, but the whole disposing thereof is of the Lord." This, surely, is a most comfortable doctrine. What could be more gloomy, than to believe that our dearest interests, even life itself, might lie at the mercy of blind, or misguided chance? On the contrary, how consoling to know, that nothing can befal us, nothing injure us, without the direction, or permission, of our heavenly Father. We are now

III. To consider the character of the divine providence;—that it is most holy, wise, and powerful.

1. It is most holy. All the providential acts or dispensations of God, are, like himself, perfectly righteous, equitable, just and good. This, as a general truth, we have just now noticed. But I wish, in this place, to direct your attention, particularly, to some appearances that seem hostile to this truth. In every age of the world, there have been a number of providential dispensations, both in regard to communities and individuals, which, to human view, have seemed difficult to reconcile with equity and goodness. Some of these dispensations, have appeared to be in violation of all that was just and right.—The wicked and oppressive, have seemed to be smiled upon and prospered, and the good and deserving, to be frowned upon and made to suffer. It was this that proved so sore a temptation to St. Asaph, as may be seen in the 73d Psalm. *We* ought to solve this difficulty or temptation, as Asaph did, by calling to mind that the *present* is a state of *probation*, and not of *reward*—That God will eternally bless his people in a better world, and make all their sufferings increase their future happiness; while the wicked shall be punished for all their wickedness, and especially for the abuse of their prosperity. It has been well observed, on this subject—"that God sometimes punishes the wicked, in a signal manner, in the present life, to show that there *is a providence;* and sometimes permits them to go wholly unpunished, to show that *there must be a future state.*"

It should, however, be noted here, that adverse providences, are sometimes wonderfully reversed and overruled for good, even in the present life. We know that it is recorded of Job—the greatest mere human sufferer, of which we have an account in sacred story—that "the Lord blessed the latter end of Job, more than the beginning." And thousands, in every age, have borne testimony to the truth, that crosses and disappointments for a season, have been the means of lasting prosperity and happiness afterwards; while on the contrary, temporary success, or gratification, has proved in the end, the greatest and most lasting calamity. This topick has been most strikingly illustrated, even by a heathen poet. The tenth Satire of Juvenal—so admirably imitated,

or parodied, by Dr. Johnson—is the work to which I refer, and which I recommend to your perusal.

Sometimes too, it should be observed, the apparently inequitable dispensation takes its whole aspect, simply from *our ignorance*—our ignorance of certain facts, which if we had known, we should have seen the greatest propriety and beauty, in the whole procedure. Many fables, or apologues, have been invented, to illustrate this point. That of Parnel is excellent. The following, by Mr. Addison, is I think striking. It is, as well as I remember, to this effect—He says that the Jews have a legend, that during the forty days which Moses spent in Mount Horeb, he was permitted to propose some inquiries, in regard to the darkness of God's providential dispensations. He was commanded to look to the foot of the mount. He did so, and saw a fountain of water, at which a soldier was alighting from his horse to drink. In remounting, the soldier, unknowingly, dropt a purse of money, which, a few minutes after he was gone, a child picked up, and carried away in haste. Scarcely was the child out of sight, when an old man, bending under the weight of years, and weary with travelling, sat down to refresh himself on the brink of the fountain. In the mean time, the soldier, having missed his purse, returns in search of it—suspects the old man of having found and concealed it, and insists on his restoring it. The old man protests that he has not seen it, and in the most solemn manner, appeals to God, as the witness of his innocence. But the soldier disbelieving him, kills him on the spot. Moses is shocked, and inquires where is the equity of this dispensation of providence! The answer was—The child is, indeed, the cause of the old man's death; but know thou, that this old man was the murderer of that child's father.

After all, there are some dispensations of providence, so dark, that perhaps we can scarcely conceive how the equity of them can be made out, except that we do certainly know that God can, and will, correct, in a future state, all the inequalities and apparently inequitable allotments of the present. These dark dispensations are, no doubt, intended to be *trials of the faith and patience of God's people*, in their passage through the world. Whenever his providential dealings seem to be contrary to his word—*seem*, I say, for they never are *really* contrary—it is the office and the excellence of faith, to trust and cleave to the divine word, in opposition to all appearances. This it was that gave its peculiar value to Abraham's faith. We have no reason to doubt that it will constitute a part of the happiness of heaven, to have all dark providences fully cleared up; and to be able to see the equity and goodness, yea the kindness and mercy, of all that here was obscure, and perplexing, and hard to be borne.

(*To be continued.*)

It is some time since we inserted in our pages any extract from the old English writers. We now offer to those of our readers who love the olden time, in matters of religion, a morsel of poetry.—We take it from the London Christian Instructor, for January, 1824. It is there said to be "from the pen of the excellent Thomas Toller, who was a puritan vicar of Sheffield, in the early part of the seventeenth century."

THE PERPETUAL SACRIFICE.

1. If any in distresse desire to gather
   Trewe comforte, let him seeke it of — Our Father:
2. For wee of hope and helpe are all bereaven,
   Except thou ayde us, Lorde, — which art in Heaven:
3. For thou doest ayde us, therefore, for the same
   We prayse thee, singing — hallowed bee thi name.
4. Of all our miseries caste up the summe;
   Shewe us the joyes, and let — thi kingdom come.
5. Thou doest dispose of us even from our birth;
   What can we wishe— — thi will be done in earthe,
6. Thine is the earth; as are the planetts seaven,
   Thi name be blessed heere, — as it is in Heaven.
7. Nothing is ours, eyther to use or paye,
   But what thou gevest, Lord; — Give us this daye
8. Wherewith to cloath us, wherewith to feede;
   For without thee we wante — our daylie breade.
9. But wante no faults, no daye without sinne passés;
   Pardon us good Lorde, — and forgeve us our trespasses.
10. No man from synning free did ever lyve;
    Forgive us, Lord, our synnes, — as we forgeve
11. If we forgeve not one another, thou disdaynist us:
    We pardon — them that trespasse against us.
12. Forgive us what is paste, a newe path treade us:
    Direct us alwayes in thi faith, — and leade us
13. As thine own people, and thi chosen nacion,
    Into all trewth; but — not into temptacion.
14. Thou that of all good graces art the gever,
    Suffer us not to wander, — but us delyver
15. Us from the daungers of the worlde, the fleshe,
    and the Devill,
    So shalt thou free all us — from all evill.
16. To these petycions let all church and leymen,
    With one consent of harte and voyce, saye to it — Amen.

FOR THE CHRISTIAN ADVOCATE.

ON TRUE CHRISTIAN TEMPER.

In the practice of piety, it is of the utmost importance to preserve and cherish *a truly Christian temper.* From the possession, cultivation and exercise of this temper, we may derive one of the best evidences that we really belong to Christ—that we are his disciples indeed. It is by this also, that genuine Christianity is, in a peculiar manner, adorned and recommended to others. In what, then, does this temper consist? Summarily, no doubt, in that "charity which is the bond of perfectness." *Love to God and man*, duly felt and exercised, would produce a complete exhibition of true Christian temper. As it relates to man, it especially consists in sympathy, meekness, gentleness, courtesy, long suffering, forgiveness of injuries, tenderness in regard to the character of others, liberality, both with respect to property and opinion, the careful avoidance of angry and vindictive feelings, passions and actions: in a word, in maintaining and cultivating those dispositions towards others, which will certainly cause us to do to them as we desire that they should do to us.

But it is to be remembered, that *every* real excellence of character, is consistent with *every other*. Vices may clash, and often do; but the virtues and graces never do, and never can. Yet it is not uncommon for men, as suits their purposes, to single out some one excellence, and so to represent it, as really to be exclusive of another, and perhaps of almost every other. This, probably, is oftener done in regard to what is called *charity*—mistaking the true import of the word—than to any other Christian grace or virtue. It may therefore be useful to make a few inquiries which may lead us to something like a clear and consistent view of this whole subject. 1. Does a Christian temper, or genuine charity, require us to be *indifferent to truth;* or to treat error of opinion, as if it were harmless? The scriptures answer this inquiry decidedly in the negative. We are exhorted "earnestly to contend for the faith which was once delivered unto the saints." To represent all religious opinions, therefore, as equally safe or good, or to act as if we so considered them, is to violate this express injunction of holy writ. So far, moreover, is an indifference to truth from being an act or expression of love to our fellow men, that it is exactly the reverse. Nothing can be clearer from the scripture, than that there are some articles of faith which are essential to salvation. "If ye believe not that I am he, ye shall *die in your sins*"—was the declaration of our Saviour himself. Is it then the expression of love to our fellow sinners, to let them alone in that error and unbelief which, if persisted in, will ruin their souls? or to represent it as a matter of indifference, whether they retain their errors or not? On the contrary, is not this to act like the great enemy of souls, in whom all malignity dwells in perfection? It is his grand artifice to keep sinners easy in error and unbelief, that they may be lost forever. The highest manifestation of love to our fellow men, that we can ever show them, is to convince them of essential error—to bring them to the knowledge of the truth, that they may be saved. We *must* do this; we cannot cherish a truly Christian temper—we cannot love our neighbour as ourselves, if we refuse or neglect it. Our charity in this particular, will therefore consist in two things; first, in taking care, while we hold fast and plead for the truth, to do it in that manner which is least likely to be offensive, and the best calculated to recommend and inculcate it effectually. Secondly, in not representing all truth as equally important; but, while no truth is treated as a matter of entire indifference, making great allowance for unessential errors, from which none of the human race, in this imperfect state, will ever be entirely free.

2. Does the preservation of a genuine Christian temper demand that the ministers of the gospel, or other teachers of religious truth, should never reprove vice or error *with severity?* We must also answer this inquiry in the negative, if we take Christ and his apostles as our examples and guides. What a most terrifick series of woes and denunciations does our blessed Saviour, in the 23d chapter of Matthew, address, directly and personally, to the Scribes and Pharisees—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." In commenting on these words, Scott says most justly—"It is remarkable, that the most severe and awful things contained in scripture, were spoken by Jesus Christ himself." The protomartyr, Stephen, who so closely resembled his divine Saviour, concludes his address to his persecutors, in a strain of awful severity. "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do you. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the just One, of whom ye have been now the betrayers and murderers: who have re-

ceived the law by the disposition of angels, and have not kept it." It was with scarcely less severity, that Peter reproved the rulers, elders, scribes, and high priest of the Jews, even when he stood as a prisoner before them—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner." The great apostle of the gentiles, gives as a direction to Timothy, "Them that sin, rebuke before all, that others also may fear." To Titus, we find him saying, "One of themselves, even a prophet of their own said, The Cretans are always liars, evil beasts, slow bellies. This witness is true; wherefore rebuke them sharply, that they may be sound in the faith." In rebuking Elimas, the sorcerer, the apostle himself used a style of peculiar severity—"Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief! thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord! And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." In this we know that the apostle did not speak "in his own spirit," but under the guidance of the Spirit of all grace and truth. In his severe adddress to the high priest, who "commanded those that stood by to smite him on the mouth," it is not so clear that the temper of his mind was exactly right.

Severity of address, then, is sometimes right, in speaking to transgressors, whether generally or individually. To determine the proper occasions, and not to exceed them, requires much discretion and self-command, and a good measure of that very Christian temper now under consideration. A general rule, admitting of but few exceptions, is given us by St. Paul—"Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." How admirably does this illustrate what was said in regard to our manifesting charity, by endeavouring to convince men of essential errors? The utmost meekness, gentleness and patience, are here required to be used, for this very purpose. And such, unquestionably, should be the very spirit that should breathe through the addresses, generally, of those who seek to win souls to Christ, Of this there never was a more illustrious example, among mere men, than that which was exhibited by Paul himself. There is a tenderness in his epistles which has not been exceeded, if it has been equalled, by any other writer, not excepting even the *beloved apostle*. The more of this tenderness, this melting compassion for souls, any minister of religion, or any other individual who communicates religious instruction, can feel and express—for it can never be well expressed if it be not felt—the greater will be the probability of his success, in the benevolent work in which he is engaged. It is peculiarly important that this tenderness and compassion should be apparent, in all discourses which announce "the terrors of the Lord." If, in such discourses, there is any indication of *exulting* in the doom of the wicked, or even an appearance of *apathy* or *want of feeling*, the effect will probably be nothing but resentment against the speaker, and an indignant rejection of all his comminations. But if it appears that the speaker's soul is filled with sympathy, and is, as it were, bleeding with anxiety and distress, at the prospects of the impenitent sinner, and that it is only in

"very faithfulness," and with a hope that his destiny may be prevented, that he is warned of "the wrath to come;" there is much hope that the warning may be salutary, and little danger, at any rate, that the faithful and affectionate monitor will be hated and lose his influence. In a word, a good portion of "the meekness and gentleness of Christ," should give *character* to the feelings, words and actions of all, who would cherish a true Christian temper, and especially to the addresses of the publick teachers of religion.

As to that severity which we have seen to be lawful and proper on certain occasions, it would be well, perhaps, if these occasions could be clearly specified, or fully enumerated. This, however, will not now be attempted. Yet a general direction, drawn chiefly from the examples that have been mentioned under this particular, may be thus stated—Severity, in *different degrees*, may occasionally be used, in addressing, or speaking of, those who, under the guise of a false religion, obstinately and openly oppose the doctrines and progress of true religion; and those, also, who flagrantly and publickly treat the truths of scripture with disrespect and insult; and those, too, who palpably violate their own solemn engagements; and those, finally, who have long been addressed in a different manner, and have shown that gentle admonition and kind persuasion have been without effect, or have rather served to harden and embolden them in their transgressions.

3. Is the indulgence of *anger*, in any case whatever, consistent with a truly Christian temper? We must answer this inquiry affirmatively—if we keep to the same unerring guides which we have endeavoured to consult and follow, in replying to the previous interrogatories. We are told that "God is angry with the wicked every day;" and the instances are almost innumerable in the sacred writings, in which anger, and sometimes wrath and fierce anger, are attributed to the Deity. Now, that this is spoken "after the manner of men," and that when any of our passions or feelings are ascribed to our Maker, we are to separate from them, not only every thing morally impure, but all those commotions of our faculties which arise from their natural imperfection, is no doubt true, and ought always to be carefully recollected. But this notwithstanding, we have no reason to think that a human feeling *essentially wrong in itself*—in its *very nature* bad or immoral—would ever be attributed to the pure and holy God, even in figure, or with any possible abstractions. If wrong in itself, it can never, *in any form or degree*, belong to the standard of all natural and moral perfection. But farther—Our blessed Saviour, who was God as well as man, "who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously"—this blessed and perfect Saviour was, at least in one instance, angry. We are told, Mark, iii. 5—"And when he had looked round about on them *with anger*, (μετ' ὀργης,) being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand." It would be easy, also, to mention several instances from the sacred writings, in which the anger of mere men appears to have been right, and to have received indications of the divine approbation. Moses indulged *sinful* anger at the waters of Meribah-Kadesh, and received the most decisive tokens of the divine displeasure on that account. But when his "anger waxed hot" at the children of his people, for making and worshipping the golden calf, and when in this "hot anger," he, to denote that his people had broken covenant with their God, brake the two tables of stone, on which the decalogue had been inscribed, he received no intimation of the divine displeasure; but on the contrary, the whole of his conduct appears to have been approved by Jehovah. It

is needless, however, to mention examples, since we have an express direction on this subject, and this too in a detailed representation of what belongs to the "new man." Ephes. iv. 26, 27.—"Be angry and sin not: let not the sun go down upon your wrath: Neither give place to the devil."

It clearly appears, therefore, that the indulgence of anger is not *always* sinful—not *always* inconsistent with a truly Christian temper. Much more has been said in illustration of this point, than would otherwise have been thought either necessary or proper, if very serious doubts and no inconsiderable discussion had not lately been raised on this subject, in so excellent a work as the Christian Observer. Every truth of holy scripture is valuable on its own account; and much injury is sometimes done to a good cause, by pressing the demands of duty beyond their legitimate bounds. As anger is not *always* sinful, to represent it as being so, is to demand more than is demanded by the law and gospel of our God.

But let it by no means be supposed, that in what has been said, any plea is intended to be made for *the free and frequent indulgence* of anger, or of any feelings and passions which are its kindred. On the contrary, it is the wish of the writer, while he would separate truth from error and avoid all extremes, to inculcate on every reader, that probably true Christian temper is oftener lost or violated by the indulgence of some of the *malevolent affections*, than by any other single cause. There is probably no *one* thing, against which the greater number of Christians who would aim at a close imitation of their divine Redeemer, will need so incessantly to watch, as against the indulgence of some unhallowed feeling of the kind we contemplate. There is doubtless a very great difference, even in constitutional make, in relation to the irascible passions. Anger, in some of its multiform manifestations, is, with a number, and with some that we would hope are the subjects of renewing grace, the sin that "easily besets them." *The grace of God can dwell where neither you nor I can*—said a shrewd minister of the gospel, to a young man who consulted him on the choice of a wife. A number there are, on the other hand, who have naturally, such a happy temperament, that they experience little or no disturbance, from any irascible emotions or dispositions. This happy temperament, however, should always be carefully distinguished from the effects of divine grace. It is not piety; although it may, when possessed by the real Christian, render some of the duties of practical religion comparatively easy. But this natural benignity is, on the whole, a very rare allotment. In by far the greater part of our race, much of the corruption of our nature is perceptible in anger, hatred, revenge, indignation, envy, pride, arrogance, pevishness, petulance, discontent, murmuring, repining; and in the sinful effects of these feelings, manifested by words of wrath, reproach, reviling, complaining, slandering, and evil speaking; as well as by all the actions, not to be enumerated, in which our neighbour may be injured in his character, person, property, prospects and connexions. Against all these workings and exhibitions of the native depravity of his heart, he who would maintain a truly Christian temper, must be incessantly on his guard. "He—saith Solomon—that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." But alas! what failures in this *ruling of the spirit*, have been witnessed in some of the best of men. A failure in ruling his spirit was the cause that the meekest of men was excluded from the land of promise; the cause that the most patient of men cursed the day of his birth; the cause that the man after God's own heart was on the point of murdering a whole innocent family; the cause that a prophet of the Lord wished to die, when it was the purpose of God that he should never die, but ascend

to heaven in a fiery chariot; the cause that another prophet said, "I do well to be angry even unto death," because God would not save him from the possibility of reproach, by utterly destroying a populous repentant city, on which a conditional doom had been pronounced; the cause that two of the most distinguished disciples of the Prince of Peace, were for commanding fire to come down from heaven, to consume those who offended them—the cause too of their receiving a rebuke from their Lord, which all his followers should frequently call to mind—"Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them."

In the view of such examples, "let him that thinketh he standeth take heed lest he fall." Let every Christian be sensible that he is never free from the danger of departing from a Christian temper, by some indulgence of angry or vindictive feelings. Let him be careful, when he is lawfully angry, "not to sin, and that the sun go not down on his wrath, and that thus he give no place to the devil." On this divine injunction, to which a reference has before been made, the following excellent commentary will, it is believed, furnish as proper intimations, in regard to the occasions on which anger may be lawful, and the bounds within which it must always be restrained, as any that can be offered in a narrow compass—"It would be proper to express displeasure at what was wrong, on many occasions, both in the management of their families, in reproving sin, and even in ordering their temporal concerns, so that all anger was not to be prohibited. Yet let Christians be sure to restrain that dangerous passion within the bounds of reason, meekness, piety, and charity; not being angry without cause or above cause, or in a proud, selfish, and peevish manner; not expressing their displeasure by reproaches, or furious rage, or suffering it to settle into resentment; but always endeavouring to subordinate its exercise to the glory of God, and the benefit of the offender himself, as well as that of others; and to show stronger disapprobation of the sin committed against God, than of the injury done to themselves. This would induce them to attend to the caution annexed, "not to let the sun go down upon their wrath," not to close the day without forgiving and praying for those, who had offended them, or expressing a disposition to reconciliation and kindness. In this and in other respects, they must take care not "to give place to the devil," who watched his opportunity of filling their minds with rancour and malice, and of thus exciting divisions and contentions among them." (Scott.) To this it may be proper to add, in the very words of the apostle, what we find him adding, in immediate connexion with the text on which this comment is made—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If any should remark that we are here commanded to put away "*all* anger," we need only observe, that this is one of a thousand instances, in which, in the sacred writings as in all others, we must compare one part of a composition with another, if we would obtain its genuine meaning. There would be no end of guarding and explaining, if a writer should do it with all the words and phrases that he uses. His meaning should be clear when his *whole discourse* is taken in connexion; and so it always is in the sacred writings—"*All* anger," in the last mentioned text, must mean, *all that is beyond* what he had before admitted to be lawful.

The result, then, of our inquiries is, that there are occasions on which severity of speech, and even the indulgence of anger, are proper for those who seek to preserve and cherish a truly Christian temper; and yet that all such severity and indulgence will be their *strange work*—

To this they will seldom be called, never without reluctance, only when the occasions for it are clearly marked, and always with the greatest care that they do not proceed too far. The *general complexion* of their temper, will be that which is the exact opposite of severity and anger. They will be *habitually* kind, and affectionate, and gentle; thus making it manifest that the great *law of love* rules sweetly, and powerfully, and predominantly in their bosoms.

We have been led in this essay to consider the law of love, chiefly as it is exercised toward *men*. But it is to be carefully noted and remembered, that true Christian love to men, is not only always accompanied with supreme love to *God*, but springs from this, as from its only proper source. Such a Christian temper as we have been considering, will never exist till the heart is renewed by the Spirit of grace, and supreme love to God implanted there by his sacred influence. When this takes place, love to mankind will *follow* as a natural consequence—follow as the stream flows from its fountain. He that loves God, will love his brother also. And it is of the utmost importance to keep in mind, that love to men will always be the most pure, the most easily maintained, and the most steadily and vigorously exercised, when love to God is the most warm, and active, and elevated—When all the graces of the Spirit are in the most powerful operation in the renewed mind. Then, not only all anger, but all the other corrupt affections "which war against the soul," and to which Christian temper and feeling are opposed, will be most effectually subdued and most completely lose their influence. Uniform experience, it is believed, confirms this representation. When the soul of the believer has been dissolved, as it were, in love to God, and sweetly drawn into humble and delightful "fellowship with the Father and with his Son Jesus Christ;" when it has been filled with admiring and adoring views of the plan and the covenant of Redeeming mercy—then is "love to the brethren" always the most tender and ardent; then is the Christian most disposed to a full and unreserved forgiveness, even of his worst enemies and their most cruel injuries; then are all mankind the objects of a genuine and warm benevolence, and no hostile feeling to an individual of the human race can find a moment's indulgence; then all corrupt affections of whatever kind are loathed and abhorred; a deliverance from all sin is most earnestly wished, and complete conformity to the mind and temper of Christ is panted after, with the purest desire and the greatest intensity. E. E.

FROM THE LONDON CHRISTIAN INSTRUCTOR.

"FROM THE WOODS OF SABEA."

"*He causeth it to come whether for correction, or for his land, or for mercy.*"—JOB xxxvii. 13.

From the woods of Sabea, the gale of the south,
Shakes the spice-breathing incense, and gladdens the grove;
'Tis Jehovah of Hosts—the breath of his mouth—
That speaks to his creatures in accents of love.

Now it opens the blossom, enamels the spring,
It curls the blue wave, and breathes health through the sky,
'Tis the peace-breathing whisper of heaven's high King,
'Tis the sunshine of mercy that beams from his eye.

But when the fierce Simoom the desert has past—
And the purple streak'd poison flames broad thro' the air,
When it sweeps with the falchion of death on the blast,
Or smites, like the lightning, with blue venom'd glare.

'Tis the same—the Almighty—the breath of his ire
Has kindled in vengeance the pestilent flame;
Lo, Jehovah—he comes in the whirlwind and fire,
To blast in his wrath all who mock at his name.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—Living in the midst of our happy institutions, and awake, as I hope, to every thing which ought to inspire an American with admiration, either for the excellence of those institutions, or for the character and talents of those who preside over them; I cannot, as a lover of my country, or as a Christian, look with unconcern upon any thing which lessens their importance, or casts a shade over their moral or political aspect.

At this moment, our country stands the gaze of all the civilized world. And for a prize worth all our jealous vigilance and a nation's efforts, we are running a race in the career of fame and of human glory; the result of which time will inscribe on his brazen monument, and hold up, we trust, as a signalized triumph, when the thrones of despotism shall have crumbled into ruins, and the dark empire of superstition and ignorance shall have vanished before the meridian rays of moral truth. What then ought to be our just regard for the integrity and the moral character of every publick officer, and especially of those placed in the highest ranks of honour, in this mighty republick? Our statesmen, like our institutions, should exhibit in their moral and political deportment, an example worthy of their origin and their dignity; without which, indeed, our honour is but a name, and our pretended virtue only a covering for crimes.

In the honourable competition of talent in our legislative halls, I witness with pride and pleasure, the conflict of intellectual and native greatness, and all its splendid acquisitions; and I know that the lustre which attends it is reflected over both hemispheres. But I can never sacrifice virtue and moral excellence at the shrine of any zeal, or patriotism, or talents, however ardent, or high, or splendid. And indeed, what is boasted patriotism, or high pretences to political zeal, if moral principle be absent, and the sacred monitor within has lost his just and controlling power over the man? In such a case, my confidence is gone, and so is that of a virtuous community.

I contend, Mr. Editor, for no super-human excellence, or extra virtue or honesty; but I do contend for fair moral character in our publick men; because the more responsible and conspicuous the stations which they occupy, the more beneficial or deleterious is their influence and example. In accordance with this feeling and these sentiments, I must enter my protest, with that of every good citizen and every good Christian, against the practice of duelling, so lately and so loudly asserted and appealed to, by one of our most conspicuous and most splendid statesmen. With what surprise and lamentation have the reflecting and virtuous part of the community, seen and read the CARD of an honourable member?—in the writing of which, the hand of the writer must have trembled with unjustifiable and intemperate passion. It was surely a moment, in which, like our great Hamilton, he forgot himself. Adorning the speaker's chair in the House of Representatives, and lately a candidate for the chief magistracy of the nation, he has, in one unhappy moment of irritation, tarnished the bright page of his illustrious services and actions. And for this, Mr. Editor, I trust you will let the Advocate lift up its voice as promptly and as loudly, as the act has been indiscreet, and prominent, and baneful.—Who can tell what injury he has done to the youth of our country? How many years may roll away, before the influence of this powerful example shall cease to operate in favour of the murderous and infatuated practice of duelling? How many gallant and

noble minds, that had retained some moral and tender sense of rectitude, will, through the influence of this high example, break through every restraint, and rush to the detestable and deadly combat? Our fields, stained and crimsoned with the blood of devoted victims, who have already fallen ignominious sacrifices to this ferocious and infernal practice, cry, and witness aloud against us as a people.

While false notions of honour exist, and are encouraged by our honourable men, who form the popular sentiment and give the fashion of the day, and fix the standard of lofty character and conduct, the evil, in all its turpitude and magnitude, must continue. But if our people, *as a people*, would express their will, and declare its absurdity and enormity, by refusing their suffrages to those who engage in it, we should soon have no occasion to lament its prevalence and its horrible consequences. Surely the perversion and malignity of human nature, in its various evil propensities, exhibit vices and crimes enough for our virtuous citizens and patriotick statesmen to deplore, without giving encouragement to an unnatural arbitrary custom, the offspring of barbarism and superstition—for such was the origin of duelling. And yet, "tell it not in Gath, publish it not in the streets of Askelon," the very hall of our Representatives in Congress, re-echoes the admiring plaudit of this Gothick custom. The citadel, sacred to liberty and intelligence, and consecrated to the dearest rights of our country, must witness and resound the desperate and deadly deeds of those who fight and fall in single combat. An undeniable proof of this fact was furnished a few months since, in one of the most eloquent speeches that was ever delivered in the House of Representatives. In that speech the unhappy and deprecated sentiment was publickly avowed and advocated. Let me ask —has the warrior, who has nobly fought for his country, in the hour of its perilous encounter—who has fearlessly walked the fields of death and stood the bursting blaze of the bloody onset,—has he any need to convince the world that he is brave, by retiring to some darksome pathway, to settle a childish point of honour? Must such a man, conscious of the purity of his intentions, and whose bosom swells with the noble sentiments which honour and virtue inspire, descend to the arena of the gladiator? Must he rashly sport with that life which God has given him, or take away that of his antagonist, at the call of his murderous opponent? No: the man who fights a duel, may be, or he may not be, a coward. A momentary passion, or deliberate revenge, or blind delusion, may operate to impel the unhappy votaries of duelling, to acts of bloodshed and murder. But as the standard of right and wrong is immutably fixed and as eternal as the throne of God, if there is a fool in the universe, that fool must be the duellist. For, blindfold and wildly, against reason, conscience and religion, he makes an infidel plunge, beyond the hope of redemption. A frail creature, enjoying the space of a few days, and soon enough to make the dread discoveries of eternity, with his coffin and his shroud in view, to balance his chance upon a bullet, and to barter a thousand hopes human and divine, yea, his unchanging destiny, upon the flash of a pistol—tell us of another folly that equals this. Before so inconceivable a risk is incurred—and for a point often comparatively worthless, or suppose it as important as you please—let the duellist pause. Let him measure and comprehend the sum total of the consequences of what he is about to do. Let him place before his eyes fully, the prize and the cost; and then we shall hope he will attempt rather to soften his death-bed by the virtues of forgiveness, and the noble deeds of charity, than rush himself, or send a fellow sinner, uncalled, to the dread tribunal of God.

To counteract the magnitude and

the enormity of this evil, let there be but one sentiment in the community. Let our guardian legislators, and the dispensers of our laws, interpose their barriers. But especially, let our publick and Christian journals lift up their voice promptly and independently, and loudly, to expose the prevailing and bloody fashion of the times, and to stamp the crime with its merited reprobation. H. G.

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Editorial Remarks.

We have given a ready and cheerful insertion to the above communication, and heartily approve the sentiments of the writer. We feel it to be a Christian duty to treat magistrates and publick men, with due honour and respect; and no party slander, or party politicks of any kind, ever have polluted, or ever shall pollute, the pages of the Christian Advocate. But a *Christian Advocate*, according to our best judgment, this miscellany, *Deo juvante*, shall ever be found. We value our *Christian* privileges, under our free and happy civil constitution, more than any other; and we cherish the hope that our Christian duty will never be sacrificed or modified from any regard to popularity or patronage. We also confidently believe, that "righteousness exalteth a nation, and that sin is the reproach of any people;" and of consequence, that in the prevention of sin, and the promotion of righteousness, we render to our country, the most important service that we can ever perform. Under these impressions, we shall, in our humble sphere, continue to exert ourselves, as we have hitherto done, pointedly, but we trust temperately, to reprehend vice and impiety, wherever it may appear, and most of all, when it shall appear in *high places*. This is our privilege as citizens, and our duty as Christians. We have long thought, and have sometimes intimated, that the pious part of the community, in the United States—including all religious denominations equally—are chargeable with a neglect of duty, in not causing their wishes to be more regarded, and their influence to be more felt. We are persuaded, if they would sacrifice, as they ought, other and minor considerations, to the great interests of our common Christianity—to those sacred principles, and that course of virtuous action which every Christian does and must regard, as connected with the welfare of his country—the good they would do would be immense. They could produce a reformation in many things that are now prevalent, to the injury and reproach of the community. But they suffer themselves to be involved in party controversies and conflicts, and thus to be played off against each other by wily politicians, to the entire loss of their influence, and the secret exultation of those who dupe them.

In regard to the practice of duelling, we did hope, from what took place on the floor of Congress about a year ago, and which we did not fail to notice with approbation, that it was about to be banished from that distinguished body. The late card of the speaker of the House of Representatives, has not a little damped that hope. We can make allowance for great provocation or excitement. But when this has precipitated a man of honour into a fault, he owes it, both to the publick and to himself, to make his apology as publick as he has made his offence. Then, and not till then, he should be considered as standing before his fellow citizens as he stood previously. For ourselves, we avow it as our opinion, that the friends of religion ought to vote for no candidate for a place of publick trust or honour, who remains the friend of duelling. We say *remains*—Because, although a man may have been once a duellist, yet if he has given full and unequivocal evidence that he has honestly and heartily abjured the detestable practice, he ought not to be followed with the frowns and the resentment of the publick. We ground our opinion on this subject, we think firmly, on two plain passages of scripture.—"Nei-

ther be partaker of other men's sins, keep thyself pure,—He that biddeth him God speed, is partaker of his evil deeds." Now, we believe, and doubt not that all our readers believe, that duelling would no longer exist in our country—unless among a few madmen—if every duellist was, by that character, completely shut out from all places of trust and honour. This remedy—and we conscientiously believe it is the only effectual one—every voter at a publick election, may help either to apply or withhold. If he does not apply it—if he votes for a duellist—he bids him, in the true sense of that phrase, "God speed." He is a partaker of the duellist's evil deeds—he has not "kept himself pure." Let professing Christians consider this seriously. Let them most seriously reflect whether, with all their complaints against duelling, they are not *themselves* chargeable with participating in the guilt of this disgraceful and murderous practice.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Gibraltar, January 15, 1820.

My dear Friend,—Did I possess a military taste, which I certainly do not, (and I make the acknowledgment without either regret or shame) this place would afford me the most exquisite gratification. I suppose there is not another spot on the face of our warring planet, on which the military art has expended an amount of ingenuity and industry, in its fortification, equal to that of Gibraltar. Its immense ramparts in front of the town, along the water's edge, furnish a delightful walk. Here I frequently saunter, especially in the evening, enjoying the enchanting prospect of the bay, forested (if I may say so) with the masts of the vessels at anchor in its waters, and skirted by the naked hills and thinly populated valleys of Spain, that stretch beyond it, far as the eye can extend its vision: while on the other side, is seen the romantick town, rising street above street, up the face of the rock; and beyond it, the rugged rock itself, in all the wildness of nature, towering to the clouds.

In these rambles, I often encounter companies of soldiers, undergoing the drill exercise, and am charmed, sometimes to a degree beyond what I supposed one so deficient in musical taste as I am could be charmed, with the performance of the full band of military musick, playing for amusement, or to perfect themselves in their art. Yet while I have been listening with sensations of exquisite delight, reflections of a very melancholy cast, have sometimes risen up in my mind. I have thought—this is the musick of death. It is thus the horrors of war are gilded over. Thus men are allured to the trade of blood. They are charmed into an insensibility of their situation, in being made the instruments of all that is horrible in the angry passions of men, operating to the destruction of their fellow men. When shall the time come round in which the instruments of death, in the hands of the warrior, shall offend the sight no longer? When "the sword shall be beaten into a ploughshare, and the spear into a pruning hook, and nation shall not lift up sword against nation, neither shall they learn war any more." Such a sight will be far better worth seeing than all that is exhibited here.

But I set out to tell you a little about the stupendous fortifications of this place. A little must suffice; as the subject has no interest for me, beyond what mere curiosity supplies. The height of the ramparts which front the town, on the water's edge, I have not inquired. It is such as to give a chill of horror to look down from their top. And their width you may suppose, when I inform you, that walking along the top, you meet here and there with little openings, through which smoke issues, and which are in fact vents of chimneys, ascending from apartments below, which are in-

habited. But by far the most astonishing efforts of human labour, in the matter of fortification, are found at the north end of the rock, facing the narrow tongue of land that unites the rock with Spain. I have mentioned, that here the rock rises with nearly a perpendicular ascent. All along this front you see port-holes at short distances, and cannon pointing in all directions. The fact is, that a perforation, sufficiently wide and high to admit the passage of a waggon and four horses, is excavated along the whole end of the rock. It commences at the back of the town, and ascends as the rock rises. From its ascending and winding direction, it must be not less than three quarters of a mile long. At short intervals in this perforation, wide chambers are formed, from which the port-holes open, and allow the cannon to be pointed. In one of those chambers, very high up in the rock, called St. George's Chapel, is a pile of shot stored up against "the day of battle and of war," containing, we were told, the amount of seventy-thousand balls, 32-pounders. To carry one of these balls up from the water's edge, was a day's work for a soldier.

I have been informed of a soldier, who some time ago conceived the idea of deserting, by letting himself down with a rope fastened to the muzzle of a gun, projecting from one of these port-holes, and so getting off into the Spanish country. Accordingly, having secreted himself in the excavation until the darkness of night, he descended his rope, until he reached the end of it, from which he let himself drop; confiding, no doubt, that he had but a short distance to fall. But alas! he had greatly miscalculated the distance. He was still 300 feet from the ground. In his fall, he was caught by a projecting crag of the rock, too high to be come at. Here his dead body hung, until the birds and putrefaction consumed it.

Every thing here is military. When you walk abroad, the sound of the drum and fife is hardly ever out of your ears. There are about 3500 troops at present in the garrison. Their appearance indicates them to be of the first order. I have lately witnessed a grand review, given in honour of General M'Donald, the Spanish governor at Algesiras, who paid a visit to General Don, who commands here: and certainly the spectacle was not without interest. The discipline of the troops, as far as I could judge from their marching, and manœuvring, and firing, must be very complete. But the thing that most attracted my attention, was the astonishing neatness and cleanness of the men, as they marched into the parade. Every soldier had his shoes blacked, his hair powdered, his whole dress unsoiled with a speck of dirt, his arms shining, and looking as if just taken out of a milliner's bandbox. Very probably the officers think, as the men have little to do, that this extreme of neatness may serve to occupy their attention, and not be entirely without use in some other respects. But alas! how little is the profit, compared with the sacrifices of precious time that it calls for. Can it accord with the end for which rational, immortal beings, have been called into existence, that so much time and labour, every day, should be expended on their exterior appearance.—That hour after hour, should be devoted to wiping, and brushing, and polishing, in order to be prepared for the short parade, which does away the whole, and requires the labour to be commenced anew; and this from week to week, and year to year, until advanced age or early death, releases the victim from his pitiful drudgery.—A pitiful drudgery indeed; since whatever effect it may have, in reconciling the soldier to his confinement, by occupying his attention and stimulating his vanity, it contributes little to the solid gain of society, and contributes less than nothing towards preparation

for those exercises and enjoyments of eternity, which ought to take precedence of every thing earthly.

It may be said, that in the existing state of society war is a necessary evil, and if so, every thing belonging to keeping up complete discipline in armies and in garrison troops, becomes also necessary. It may be so. I am no convert to those very mistaken peace principles, advocated by many very respectable and well meaning people, which deny to men the right of self defence—Which contrary to the express declaration of scripture, refuse to the magistrate the right to "bear the sword;" and which surrenders, in the hope of miraculous protection, the life, liberty and property of the good, to the craft and rapacity of that part of the human species (by far the majority) which, without the restraint of force, would be really far more dangerous, than the bears and wolves of the wilderness.

But while I am no convert to any such principles, I cannot help lamenting with all my soul the *deep* infatuation of those who delight in war; especially of those rulers of the nations (alas! nineteen twentieths of all who rule) who glory in military achievements. Overlooking the protection which gospel truth and gospel morality would give to their empires, they rely on the arm of flesh, and expend an hundred fold more in military efforts, than it would cost to establish among the nations, that kingdom of our God which is "righteousness and peace and joy in the Holy Ghost." The establishment of this kingdom over the earth, would do away the necessity for war, and with it, the waste of time and destruction of mental improvement—nay, what is unspeakably more, the sacrifice of life and of immortal souls—which war inevitably produces.

I am told there is much dissipation, among the officers of this garrison. The whole band of commissioned officers (with a few exceptions) eat at one table, and that table is furnished out, with a sumptuousness that equals the extent of their means. The expense is borne in common; but the individuals pay in proportion to their rank; i. e. a colonel contributes as much more than a lieutenant, as his monthly pay exceeds the pay of the lieutenant. The hour of dinner is 6 o'clock P. M. and it is very common for the company to remain at table till eleven and twelve.

Martial law exists here in its full extent. The governor has power to order any person, not attached to the army, to leave the place, at an hour's notice. All offences are tried by court-martial; civil suits are determined by a committee of merchants, appointed by the governor without a jury; with a right of appeal, however, to the governor, in cases above £500. Exactly at sundown, a gun is fired, when the gates are shut; and until the morning gun, a little after daylight, all intercourse with the shipping and the country is suspended. If you are caught without but a minute too late, there is no obtaining the gate to open until the morning.

Gibraltar is a place of great trade. It is a free port. There is here no custom house, and no duty is demanded either for imports or exports. The consequence is, that almost every article of merchandise, can be obtained very cheap. Few vessels entering the Mediterranean, or passing out of it, but stop a shorter or longer time. The British find here an immense vent for their manufactures. Notwithstanding the vigilance of the Spanish authorities to prevent it, great quantities of British goods are smuggled into Spain. The chief revenue which the British government derives from the place, consists in the ground rents, or rather the rock rents. Government owns the rock, and every habitation

erected on it, pays a smart rent. The rock itself has become an article of merchandise. It is limestone of the best quality, and quantities of it have been shipped as ballast, even to the United States, and there sold at a profit.

The present governor, General Don, is very popular. Great merit is ascribed to him, on account of those late improvements which have added so much to the beauty and comfort of the place: to the accomplishment of which, he has contributed liberally, from his own finances. He is a Scotsman, who, under an exterior and manner somewhat abrupt and forbidding, covers much good sense, humanity and patriotism.

The British Territory extends about half a mile beyond the rock, on the neck of land that unites it with Spain. Part of this territory is occupied as a burying ground, and part is cultivated as farm land and garden. The residue is the parade ground. Beyond this is a space, of perhaps a quarter of a mile, called neutral ground, unoccupied by either party. At the edge of this neutral ground, on the British side, strict guard is kept by a file of soldiers, and no one unknown to the guard, is permitted to pass without a passport. Also on the verge of the Spanish territory, a Spanish guard exercises the same strictness. I have been greatly struck with the surprising contrast exhibited between every thing English and Spanish. I have mentioned the extreme neatness and cleanness of the British soldiers. The Spaniards are just the reverse. Their huge fur turbans, and large whiskers, give their countenances a bravado appearance, and this, taken in connexion with their shabby, soiled regimentals, and ragged dirty shoes, makes their whole figure appear grotesque and rather ridiculous. Within the British lines every thing belonging to the government is neat and tasteful. The buildings are painted, the grounds under cultivation exhibit the highest degree of luxuriance. But you no sooner enter the Spanish lines, than you seem to be in the regions of desolation. Great part of the land lies waste. The scattered dwellings, are hovels. I have rode out several times, to the town of Sanroque. It is pleasantly situated on rising ground, that commands a fine view of the bay and town of Gibraltar, about five miles distant. It is really a strange looking place to an American; very shabby, and entirely different from any thing in the shape of a town, to be seen any where in the United States. The houses are stone, covered some with tile, but more with straw; generally small, and one story high; without glass, except a few of the better order. In lieu of glass, the windows are furnished with iron gratings to keep out thieves, and wooden shutters to keep out the storm. The streets are very narrow, paved with round stones, without footways. No yards or back buildings, are to be seen. The town consists of rows of houses, that front alike to the street on both sides. One of the best houses in the place, is the tavern where I have stopped. It is built in the form of a square, enclosing an uncovered yard in the centre, in which is a draw-well. The lower story, on one side of the square, is appropriated to stabling; above which are rooms of entertainment. I have been amused to see travellers on their arrival, leading their horses through the house to the stable, along the same passage that accommodates every person who enters it. Very few persons are to be seen in the streets, whose dress and appearance indicates any thing like gentility. On the appearance of a stranger, the little troops of dirty ragged children forsake their sports, and pursue him with outstretched hands, clamouring for charity.

The soil of the surrounding coun-

try, is of limestone quality, and evidently capable of being brought to the highest fertility, but nothing like good cultivation is to be seen. This is the more to be wondered at, when we consider, not only the great encouragement which the market of Gibraltar holds out for every kind of produce, but also the stimulating example which English cultivation exhibits, on every spot within their territory. Man is called an imitative animal:—and surely he is so. How it comes to pass that the Spaniard should discover so little aptness to imitate the Englishman, in the many things continually before his eyes, and which are so evidently of the highest advantage, is very surprising. When nations get down, it is hard to raise them: and down indeed poor Spain has long been, under a double despotism, secular and spiritual; but the last, unspeakably the worst. I have had a near peep at Popery, since I came here; and certainly the discoveries I have made, have not lessened the ill estimation in which I have been accustomed to hold this "mother of harlots." That unhappy Spain owes much of her present degradation, to the numerous brood of evils, produced and nursed by this prolifick mother, is, I think, unquestionable. It is to be hoped, a day of better destiny is about to dawn upon this ill fated country. The spirit of liberty is at work. Reports of revolutionary movements at Cadiz, and elsewhere, have reached Gibraltar, and set our little band of Americans, (enthusiasts for liberty) at the hotel where I stay, on the tiptoe of anxious expectation. But what is to be the result, whether a nation of freemen is to be born, or an abortion to take place, that will result in increased debility for a long while to come, time will show.

I have yet to inform you of my adventures and observations on the subject of religion, since I came here. These I must reserve for my next. I have much pleasure in believing that my communications, however uninteresting in themselves, will interest the *friends* to whom they are made: and I need not tell you, for you will never know until you experience them, the warm feelings with which the heart of a stranger, in the distant land of his sojourn, beats towards the friends he has left behind.

Adieu. Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—Your correspondent, Zeta, in his last number says—

"I consider, and shall hereafter, by the will of God, attempt to prove that the certainty of the salvation of those for whom electively Christ died (and in this sense I believe *he died for his elect alone!*) results not from the nature of atonement, but from the divine purpose embodied in the covenant of redemption, specifying and insuring the reward of the Mediator. That there was a necessary connexion between atonement and salvation, I admit and contend; otherwise there had been no 'manifold wisdom of God' in the wondrous measure—it would have been infinite folly to have established none: but my position is that this connexion resulted not from the nature of atonement, but from the purpose of God."

Zeta, it appears from this passage, believes that Christ died for the *elect alone*, in this sense, that it was the purpose of Jehovah to apply the benefit of the atonement to *them alone*, and that their salvation was secured by his promise to his Son: that in this sense Christ *did not die* for others, for the *non elect;* that is, it was *not the purpose* of Jehovah to apply the benefit of the atonement to them, but *only* to offer it to some of them who hear the gospel: and consequently, he believes, that as none *do*, nor ever *will*, accept the offer, but those to whom the Holy Spirit applies the atonement, (see the opposite column in the same page) all but the elect will perish, and sink under an aggravated condemnation for having re-

jected the offer of salvation through Christ. This, I hope, is a fair interpretation of *Zeta's* meaning. I have tried to make it such. Now, if this be his view, it does not embrace a single advantage over the views entertained by his brethren of the *old school.*

By an attentive examination of the above passage, it will be seen that ZETA thinks the *nature* of the atonement is not at all affected by the *purpose* of God; and that it may be considered abstractedly from the divine purpose. But we think that the *purpose* or *intention* of the divine mind is necessarily involved in the idea of an atonement.

The *death* of Jesus Christ may be *abstractedly* considered as a *naked fact;* and then it presents only the idea of sufferings. But if it be asked, why he suffered, why he died, the answer must of necessity have respect to the divine intention. Let a Socinian reply to the question, and he will say, Christ died to confirm his doctrine and to set an example of patience and fortitude; or, in other words, it was the intention of God that he should die for these purposes. But in this answer, although the divine intention is exhibited in connexion with the death of Jesus Christ, yet no *atonement* is exhibited. Let a Christian reply, and he will say, Christ died to make an expiation for sin; that is, it was the intention of God that he should die for the accomplishment of this great design. Here then an *atonement* is exhibited; and it is exhibited by pointing out the death of the Redeemer in connexion with the *purpose* of Jehovah.

This matter may be illustrated by referring to *Zeta's* casket of jewels. Suppose this casket of jewels, worth a million, were given to a person holding a number of prisoners in captivity, to the Dey of Algiers, for example, as a *present.* In this case, it is perfectly clear that the casket would not be a *ransom* for those prisoners; because it was given as a *present,* and not as a *price* for their redemption from captivity. Now, change the supposition. Suppose that an American, having collected money, and purchased this casket of jewels, should go to Algiers, and offer it to the Dey as a *price* for liberating his countrymen from a state of captivity and slavery; and that it should be accepted by the tyrant as a sufficient price; then it would become a *ransom;* because it was *designed* as such by the American, and accepted as such by the Dey.

The idea of an atonement, therefore, necessarily involves the *intention* of Christ in dying, and the *purpose* of God in subjecting him to an accursed death.

In his preceding number, ZETA says—"Omicron has not convinced me of my ignorance of the views of my brethren of the old school, nor of any *misstatement* of those views." The reader, however, if he will attentively review Omicron's paper, may be induced to think that he ought at least to have been convinced of having *misstated* them. In his last number, he asks this question—"Can any man, who reads the paper of OMICRON, suppose that he believes the offer of the gospel to be founded on ATONEMENT?" strongly intimating, in this interrogation, that no man can suppose that OMICRON entertains this belief; and as far as I am able to understand his meaning in that number, he imagines his brethren of the old school do not believe that the offer of the gospel is founded on atonement.

I will not, Mr. Editor, say what ZETA anticipates, that I "commiserate his ignorance more now than ever, that he should not know the real opinions of those whom he opposes," because this would offend him; and I would not unnecessarily hurt the feelings of any brother. But I will confess *my own ignorance,* that I had to learn from ZETA, that there were any ministers of Jesus Christ who ever made the gos-

pel offer on any other ground than that of the *atonement.*

Permit me to inform him what kind of a statement I make, and, as I believe, my brethren generally make, in preaching the gospel. "Jehovah, in his infinite and unmerited mercy, has provided a Saviour for sinners of our race. This Saviour, his own coequal and coeternal Son, made, by his obedience unto death, an ample sacrifice, a complete atonement for sin. He is able and willing to save unto the uttermost all that will come unto God by him. His blood cleanseth from all sin. His righteousness can make the vilest sinner acceptable to a pure and holy God. Such is the infinite worth and value of his atonement, that, if it were *applied*, it would save the whole world. I therefore offer salvation to all who hear me; and most sincerely proclaim the joyful truth, that *whosoever* believes in Jesus Christ, or accepts the gospel offer, shall certainly be saved. And to enforce the commanded duty of believing on all my hearers, I subjoin the awful truth, that all who will not believe, shall perish in their sins, under an aggravated condemnation."

Now, ZETA himself does not admit that the atonement will profit any but those to whom it shall be *applied;* nor can he offer salvation on any other condition than that of *faith.* And *we* maintain the *infallible* connexion between faith and salvation; and that all to whom the atonement is *applied*, shall most certainly partake in its redeeming benefits.

Many of your readers, it is presumed, will be gratified by an extract or two on this subject from the writings of the celebrated Dr. Owen. He spent much time in the investigation of it, and has handled it with the hand of a master. The extracts are taken from an octavo volume, entitled, "THE DEATH OF DEATH IN THE DEATH OF CHRIST, &c. CARLISLE, *Pennsylvania.*" No man has contended more strenuously for a *definite* atonement than Owen; and yet no one can speak in stronger terms of the *unbounded merit* of the death and oblation of Jesus Christ.

"The first thing that we shall lay down, is concerning the dignity, worth, preciousness and infinite value of the blood and death of Jesus Christ. The maintaining and declaring of this, is doubtless especially to be considered; and every opinion that doth but seemingly clash against it, is exceedingly prejudiced, at least deservedly suspected, yea presently to be rejected by Christians, if upon search it be found to do so really and indeed; as that which is injurious and derogatory to the merit and honour of Jesus Christ. The scripture also to this purpose is exceeding full and frequent, in setting forth the excellency and dignity of his death and sacrifice; calling his blood, by reason of the unity of his person, *God's own blood*, Acts xx. 28, exalting it infinitely above all other sacrifices; as having for its principle *the eternal Spirit*, and being itself *without spot*, Heb. ix. 14, transcendently more precious than *silver or gold or corruptible things*, 1 Pet. i. 18. Able to give *justification from all things, from which by the law men could not be justified*, Acts xiii. 39. Now such as was the sacrifice and offering of Christ in itself, such was it *intended* by his Father it should be; it was then the purpose and intention of God, that his Son should offer a sacrifice of infinite worth, value and dignity; sufficient in itself for the redeeming of all and every man, if it had pleased the Lord to employ it to that purpose; yea and of other worlds also, if the Lord should freely make them, and would redeem them. Sufficient we say then was the sacrifice of Christ, for the redemption of the whole world; and for the expiation of all the sins, of all and every man in the world." * * * *

"Now the infinite value and worth which we assert to be in the death of Christ, we conceive to be exceedingly undervalued by the assertors of universal redemption; for that it should be extended to this or that object, fewer or more, we showed before to be extrinsical to it; but its true worth consists in the immediate effects, products and issues of it, with what in its own nature it is fit and able to do; which they openly and apparently undervalue, yea almost annihilate. For they use those expressions concerning it, *viz.* That by it a *door of grace was opened for sinners;* where (I suppose) they know not; but that any were effectually carried in at the door by it, that they deny. Also, *That God might if he would,*

and upon what condition he pleased, save those for whom Christ died: but that a right of salvation was by him purchased for any, they deny. Hence they grant, that after the death of Christ, *God might have dealt with man upon a legal condition again; likewise that all and every man might have been damned, and yet the death of Christ have had its full effect;* as also moreover, *that faith and sanctification are not purchased by his death;* yea, no more purchased *for any* (as before) *than what he may go to hell withal.* And divers other ways do they express their low thoughts, and slight imaginations, concerning the innate value and sufficiency of the death and blood-shedding of Jesus Christ.—To the honour then of Jesus Christ our Mediator, God and man, our all-sufficient Redeemer, we affirm, that such and so great was the dignity and worth of his death and blood-shedding, of so precious a value, of such an infinite fulness and sufficiency was this oblation of himself; that it was every way able and perfectly sufficient to redeem, justify and reconcile and save, all the sinners in the world, and to satisfy the justice of God for all the sins of all mankind, and to bring them every one to everlasting glory. Now this fulness and sufficiency of the merit of the death of Christ, is a foundation unto two things, *viz.*

"1st. The general publishing of the gospel unto all nations, with the right that it hath to be preached to every creature, Matth. xxviii. 19. Mark xvi. 15. Because the way of salvation which it declares, is wide enough for all to walk in; there is enough in the remedy it brings to light, to heal all their diseases, to deliver them from all their evils; if there were a thousand worlds, the gospel of Christ might, upon this gound, be preached to them all; there being enough in Christ for the salvation of them all, if so be they will derive virtue from him by touching him in faith, the only way to draw refreshment from this fountain of salvation. It is then altogether in vain which some object; that the preaching of the gospel to all, is altogether needless and useless, if Christ died not for all; yea, that it is to make God call upon men to believe that which is not true, viz. that Christ died for them. For, 1. besides that amongst those nations whither the gospel is sent, there are some to be saved, (*I have much people in this city*, Acts, xviii. 10.) which they cannot be, in the way that God hath appointed to do it, unless the gospel be preached to others as well as themselves; and, 2. besides that in the economy and dispensation of the new covenant, (by which all external differences and privileges of people, tongues and nations, are abolished and taken away) the word of grace was to be preached without distinction, and all men called every where to repent; and, 3. that when God called upon men to believe, he doth not in the first place call upon them to believe that Christ died for them, but that *there is none other name under heaven given among men, whereby we must be saved,* but only of *Jesus Christ,* through whom salvation is preached: I say, besides those certain truths, fully taking off that objection, this one thing of which we speak, is a sufficient *basis* and ground for all those general precepts of preaching the gospel unto all men; even that sufficiency which we have described.

"2dly. That the preachers of the gospel in their particular congregations, being utterly unacquainted with the purpose and secret counsel of God, being also forbidden to pry or search into it, Deut. xxix. 29, may from hence justifiably call upon every man to believe, with assurance of salvation to every one in particular upon his so doing; knowing and being fully persuaded of this, that there is enough in the death of Christ to save every one that shall so do; leaving the purpose and counsel of God, on whom he will bestow faith, and for whom in particular Christ died, (even as they are commanded,) to himself.

"And this is one principal thing, which being well observed, will crush many of the vain flourishes of our adversaries."

* * * * * *

"This *offer* is neither vain nor fruitless, being declarative of their duty; and of what is acceptable to God, if it be performed as it ought to be, even as it is required; and if any ask, what it is of the mind and will of God that is declared and made known, when men are commanded to believe for whom Christ did not die? I answer—1. What they ought to do, if they will do that which is acceptable to God; 2. The sufficiency of salvation that is in Jesus Christ, to all that believe on him; 3. The certain infallible, inviolable connexion that is between faith and salvation; so that whosoever performs the one, shall surely enjoy the other; for whoever come to Christ, he will no ways cast out."

OMICRON.

[As the series of papers with the signature of ZETA will be discontinued in our pages, we think it but right that they should contain no farther strictures or remarks on what has already appeared.]

FOR THE CHRISTIAN ADVOCATE.

Supplement to No. IV.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Quod sol est in mundo, quod in pyxide nautica acus, quod in corpore cor, id in hac Epistola Johannis est versus septimus capitis v."—*Bengelii Gnomon, p.* 1184.

Mr. Editor,—Before I enter on the detail of the external evidence of the authenticity of our verse, I shall, with your leave, indulge myself in taking a discursive view of the past and present state of the controversy on this verse, in Europe: and in exhibiting a translation from Dr. Cave and Bishop Burgess, which will add some weight to a branch of my circumstantial evidence, in No. 4 of this discussion.

I. I am convinced that the strong language held by some of our opponents, approaching to a tone of defiance, and even to that of a victor, has not unfrequently created alarm in the minds of some, who have not had the means or the leisure, necessary to examine the evidence adduced on each side of this question. I think I may say with confidence, that a simple narrative of the state of the controversy will be acceptable to plain readers. And perhaps it may satisfy them, that our verse is not in the smallest degree of danger, even in those countries where hostilities are carried on by its most accomplished enemies.

For one, I may be permitted to say of my own convictions on this portion of holy writ, as a well read theological professor once observed to his friends, relative to Presbyterian church government.—"He never was a thorough Presbyterian, until he had studied Dr. Owen's book against it." When one discovers, *how little in reality*, even the most learned antagonists of our verse have brought forward against it, he feels a high degree of satisfaction in the evidence which has been exhibited to support its authenticity.

The learned and witty Porson, has ventured to assert, in summing up a paragraph—"such is the state of the controversy: and all the learned had abandoned the defence of the verse." It is true, he has given a very meagre view of the subject. He has numbered only *ten writers* in its favour. But in opposition to this representation of the Greek professor, I assert, that the learned know that at no period of the controversy, was *this statement ever true. The learned never had abandoned this verse.* But at *two different periods*, at least, our opponents had abandoned their attacks! The bishop of Peterborough has enlisted the fears of Christians on his side. He considers *the defence of our verse as jeopardizing the defence of the integrity of the New Testament.**

Dr. Marsh, in the vapouring style of Professor Porson—there can be no harm in calling things by their right names—tells us gravely, "that all hope of showing, *even with the least colour of probability*, that this verse, *7, ever existed in ancient Greek MSS. appears to be entirely extinguished.*" Pref. to his letters to Travis.

But the advocates of this verse have a confidence in their minds that the day of triumph is coming round, when its authenticity shall be set on a solid basis. There is that going on in Europe which, it is believed, will put to rest the present opposition. The search which is being made for MSS. and for quotations in the pages of the Greek fathers, is earnest, and active, and extensive. The activity of one librarian, at Milan, has already done wonders. What will be the result, when this search shall be conducted with equal ability at Paris, at Moscow, at Florence, at Rome, and in England! The industry and skill that gave the learned world "Cicero de Republica," and

* Theol. Lect. 27th.

the Greek "Ode to Ceres," which, like our verse, had been lost for some centuries, will, under a kind Providence, we trust, soon shed increasing light on our text. And surely, Mr. Editor, this, on our part, is a reasonable anticipation. It is now known, that there is *already* one MS. of the New Testament (containing our verse) which is about *one hundred* years older than that Greek MS. which, by the consent of the learned, has restored to the light this famous Greek "Ode to Ceres." I mean the manuscript of the New Testament, formerly called the *Codex Britannicus*, now the *Codex Montfortianus*, in the library of Dublin College. The European critics, on the continent and in England, so late as the year 1823, seem now to have admitted that it belongs to the thirteenth century.* And Porson's *conjecture* that it was forged about the year 1520, to impose our verse on Erasmus, is now laughed to scorn, I believe, even by his friends!

Erasmus was the first who raised this storm of disputation on the text of the heavenly witnesses. This he did by leaving the verse out of the first edition of his Greek Testament, printed in the year 1516. The verse had been quoted by Latin and by Greek fathers (as shall be shown in its place) from a remote antiquity. On the page of one Latin father, who lived near the apostolick age, we find it distinctly quoted. It was also quoted by Cyprian. It was in the pages of the Holy Scriptures, in current use in the Western Church for TEN CENTURIES! *Not one enemy had appeared against it*, even to question its authenticity, during those centuries. Not a writer of the orthodox side—not a writer from the lists of the hereticks, *had uttered a word or written a sentence against it.* We invite our opponents to contradict this. We invite our learned antagonists to show us one opposer before Erasmus, in the year 1516. We do it with the most perfect respect. If they can produce a sentence or a writer against our verse, they will have effected more than our advocates during 300 years, from Stunica to Burgess, have been able to do.

The omission by Erasmus created a great sensation. Many antagonists "drew the battle blade." Stunica, and his learned coadjutors, in their "Annotations" defended the reading of the famous polyglot of Complutum. And Edward Lew (or Lee) an Englishman, though far inferior to Stunica, did ably defend the verse.* Erasmus was candid. He demanded of Stunica to produce the MSS. used in composing the polyglot of Complutum. Stunica failed in this.† Erasmus professed himself willing to insert the text into the next edition, if *a single MS.* of any respectable antiquity could be shown to contain the verse.

The *codex Britannicus* (now the Dublin or *Montfortianus*) was produced. Erasmus yielded to the polyglot of Complutum, and the *codex Britannicus:* and the famous text appeared in his fourth edition of the Greek New Testament, in the year 1527.‡

From the days of Erasmus, the controversy continued, at intervals, to the year 1689. The advocates of the verse were men of illustrious attainments. The most conspicuous of them were Bellarmine, Gerhardus, Selden, Hammond, Calovius, Sebastian, Schmidt.§ They were giants compared to their opponents.

In the year 1689, father Simon

* See Bp. Burgess's Vind. of 1 John, v. 7. p. 141, 142, Edit. 2d.

* Kettneri Hist. &c. p. 190.—C. Butler's Hor. Bibl. vol. i. p. 104.

† It is now a settled point, I believe, that these parchment MSS. had, on the lamented death of Himenes, been disposed of, by a scandalous and unpardonable mismanagement, to a *rocket-maker*, of the name of Toryo. When Professor Moldenhawer went to Alcala to seek for these parchments, he discovered that this melancholy fact was true. The receipt given to Toryo for his purchase, was actually put into the Professor's hands. Butler's Hor. Bibl. p. 92, vol. 1.

‡ Kettner, p. 190.

§ See Burgess, p. i. Pref.

renewed the controversy, when it had nearly ceased by the discomfiture of the enemies of the verse. Simon gave a new turn to the dispute. He produced a quotation from Facundus, in which that ancient writer was found to give a forced and mystical interpretation of the 8th verse; and to refer it to the Holy Trinity. And thence, Simon argued that the *seventh verse* must have been utterly unknown to Facundus, and to every other man, *who could thus mystically interpret the 8th of the Trinity.**

This idea, weak as it does appear to the advocates of the verse, has been actually seized upon, and played off with various success, from the year 1689, to this day. During the Porsonian controversy, we discover different specimens of the use of this hint from father Simon. "I reassert," says Porson, (Letters, p. 311.) "that no man, in his perfect mind, could possibly adopt this allegorical exposition of the eighth verse, if the seventh were extant in his copy."

This is a species of argument from our learned opponents, which is not bottomed on any solid basis. It has for its foundation a *supposition* of what is *proper* or *improper*, in their view of interpretation. But we reply to Porson and his able coadjutors, by simply adducing a fact—and a fact which the Greek professor ought to have known. The learned archbishop Eugenius of Cherson, has actually interpreted the 8th verse in this same mystical manner, and has referred it, we think indeed rather absurdly, to the Trinity; *and yet he quotes and defends the seventh verse.*† Hence, this new idea of father Simon, which Porson has borrowed, and has brandished over the head of Travis so unmercifully, is actually found to be an *erroneous conjecture*, and nothing more!

The attack of Simon called forth, on our side, some writers of distinguished name. The most able, were Smith, Ittigius, Martiany, Maius, Mill, Pfaffius, Kettnerus. Their labours were attended with the happiest success, among scholars and Christians.

In 1715, Emlyn, a Presbyterian minister, renewed the contest. It continued with spirit till 1720. Mace was his able coadjutor. Calmy was one of their antagonists. But Martin and Twells were triumphant. Twells replied to Mace, who shortly after retired from the conflict. Martin's last tract silenced Emlyn. He survived its publication twenty-two years, and made no reply.*

Mill, and Maffei, and Buddeus, (in his Isagoge,) were conspicuous advocates of our verse, a century ago. The first of these published his Greek New Testament and his Prolegomena, after spending thirty years of close study on it. The learned know how to appreciate the opinion of such a man, on a question of this kind. The opinion which this great man pronounced on this verse, was the following. "Nullo modo de suo loco movendus," &c. "By no means is it to be removed from its place. By whatever means it disappeared for a time, it certainly existed in the autograph of St. John; and in those exemplars copied after it," &c.

In 1734, Bengel distinguished himself in this controversy. He was conspicuous for his learning, his candour, and the force of his arguments. He wrote a great deal on many subjects. The following was the deliberate opinion of this scholar on our verse. "*Quod sol est in mundo*," &c. "What the sun is in the world, what the needle is in the mariner's compass, what the heart is in the body, that this seventh verse of the fifth of 1 John is, in this epistle."†

We are indebted to Burgess for the character of several other eminent defenders. Bern. Maria de

* See Simon's Histoire Critique du Text, du N. T. par. i. cap. 18, and par. ii. cap. 9.

† See his letter to Matthæi, and Burgess. Pref. p. 5.

* See Bp. Burgess, p. 2.

† Bengelii Gnomon, p. 1184. Burgess's Vind. p. 2.

Rubeis, is mentioned with great respect. He appeared against Samuel Crellius, in 1756, in a dissertation on the three witnesses, published at Venice. Dorhout's "Animadversiones" appeared in 1768, with great applause.—C. F. Schmidt, in 1775. Knittel appeared in 1785. He wrote a work against Semler, with great effect. It made a considerable noise in Germany. That distinguished antagonist, Michaelis, remarked, after having read him: "learned and specious as his 'new criticisms' are, they *have not convinced me that* Semler is mistaken." "This"—as bishop Burgess has shrewdly observed—"this is saying every thing but, "*do tibi manus Plato!*"*

In our slender enumeration, we must not be so ungrateful as to omit the following names, men whose memory is inscribed on the rolls of deathless fame. They successfully defended our verse, at different periods—Beza, Mosheim, Grabe, Ernesti, (a truly accomplished critick.) In England, we enumerate Bishop Pearson, ("qualis quantusque vir!") Stillingfleet, Wallis, Bull, Waterland, and Horsley; names to which the pious and learned look up with veneration; and in whose presence professor Porson ought to have caried himself with more modesty and diffidence. It ill became the Greek professor to talk as he has done, in the presence of such men, of "*fresh examples of forgery*," "*of pious frauds and childish credulity*," "*and of reviving stale and exploded reasons!*"† Was such language befitting the presence of Pearson, or Bull, or Horsley?

The last renovation of this controversy (and that which still is carried on) was provoked by a singular note on the pages of the historian Gibbon (see his Rome, chap. 37. Note 119). This note, remarkable for its sneer at good men, and its light and unsustained assertions on a very important subject, attracted first the attention of Archdeacon Travis. He animadverted on the sentiments of Gibbon, and defended the sacred text, in letters first published in the Gentleman's Magazine, in the year 1782. They were afterwards corrected and published in a volume, in 1786. Mr. Professor Porson was the antagonist of Travis. His letters appeared in the same Magazine for 1788. This controversy continued between these eminent men down to the year 1794. The professor's letters exhibit great learning, sagacity, and wit. The latter quality perhaps is frequently ill timed, and occasionally much misplaced. His review of the argument taken by our writers from the testimony of the African bishops, exhibits a proof of this.* Bishop Burgess has shown that Professor Porson has *not advanced an original objection against the verse.* They are all borrowed from Sir Isaac Newton, Whiston, Emlyn, and Dr. Benson.†

We look back on the Porsonian controversy with regret and pain. We do not pretend to have made thereby any advance. "Considering Travis," says Butler, "was a mere novice in biblical criticism, when he first engaged in this controversy, he performed wonders. But it was his misfortune to combat giants." Bishop Burgess gives us, what our side conceives to be the correct idea of it. "Though Travis was laudable in his zeal, and successful in many points of the inquiry, and abundant in the collection of evidences, yet by his inexperience and his inaccuracy, he gave such an advantage to the wit and erudition of the Greek professor, *as threw the controversy back more than half a century!*"‡

Bishop Marsh distinguished himself also in this dispute. He published a translation of Michaelis, with copious notes. And in 1795,

* Burgess, do. p. 77. Edit. 2d.

† Porson's Letters, p. xxv. and 226.—And Burgess's Vindication, p. 10, Pref.

* Compare Porson's sentiments with C. Butler's reply to this part of his argument. Bibl. Horæ, vol. i. p. 403—405.

† See Burgess, p. 57.

‡ Burgess do. p. 4.

he commenced his letters to Travis. He and the writer in the Eclectic Review of 1810, and the present writer in the Quarterly Review, have been the last and ablest writers against the authenticity of the verse.

Nolan occupied the field of conflict in the year 1815. His profound and very interesting work on the "Integrity of the Greek Vulgate, or received text of the New Testament," attracted great and merited attention in Europe and America. He has combated with success the theory of Griesbach, and has set aside his proposed plan of classing MSS. He has established the fact that that class of MSS. to which Griesbach and his followers give the preference, is derived from the corrupted texts of Egypt and Palestine. (Section VI. &c.) He has with equal success, we think, established the fact of "the verbal integrity of the received text, or the Greek vulgate, by the separate and distinct testimony of the oldest witnesses—the primitive Italick version, and the primitive Syriack version;" (Sect. V.) And he has, in an able manner, established the authenticity of the three famous texts, Acts xx. 28.—1 Tim. iii. 16.—1 John v. 7. (pp. 276—280; and pp. 511—572.) An idea of the character which this volume sustains in England, may be formed from the following remark of Grier (himself a distinguished writer) in his "Reply to Dr. Milner's End of Religious Controversy,"*—after having noticed the "invincible arguments of Nolan," he proceeds to state their influence on his own mind in relation to our verse. "I feel compelled to abandon my former prejudices against the verse; and to think that a person should almost as soon doubt the genuineness of the rest of St. John's epistle, as that of the disputed passage."†

The distinguished advocate of our verse at present on the field, and occupying the attention of Britain, is Bishop Burgess, of St. David's. He published his "Vindication of 1 John v. 7," in 1821. In this first edition he has thoroughly answered, in my view of it, the different objections of Griesbach. He was reviewed in the Quarterly Review of March, 1822. The reviewer, if we may judge from his manner, was not in the best possible train of feelings. He gives the good bishop a great many uncalled-for cautions and exhortations, against hard names and reproachful language. There cannot possibly be a more polite writer than Dr. Burgess. But the reviewer, it would appear, mistook the hard knocks of the bishop's unanswered arguments, for hard names and reproaches. A second edition came out in April, 1822. He has retouched his argument against Griesbach: in his "*advertisement*" he replies to the Bishop of Peterborough: in a "*preface*" of 68 pages he answers fully every objection of the Quarterly Review; and Professor Porson has received in the preface and the body of the book, so close and well sustained an attack, that in our view of it, nothing of his hostility remains to gall any believer in our verse—except it be only *the flashes of his wit.*—"Vox et prætera nihil!"

An appeal is now made to the literary world in behalf of our cause. Griesbach was eternally the burden of the song; and next to him Porson "adibat ad astra." The Unitarians too, *who have not lent the least aid, and who have not produced themselves one single original objection against our verse*, have sung the praises of Griesbach and Porson—and they number Griesbach and Porson (though these great men were themselves orthodox) among the champions of their cause. "*It is not our business*"—says my old classmate, Dr. Lant Carpenter, who has lately, in a melancholy manner, thrust himself forward into the first ranks of Unitarianism in England—"*It is not our business to refute*

* Published in London, in 1821.
† See Burgess, p. 75.

them, but their business to refute Griesbach," &c.* In his book, Bishop Burgess points out distinctly the *two* pillars on which Griesbach has erected the whole of his system. And we rest our cause with the candid of the literary world, to judge if the bishop has not completely torn down each of them. That profound scholar and theologian *has done it.* He speaks as one who knows that he has done it. And in his usual frankness he tells the Unitarians "that he has done it," and bids them go "and look out for other aids to *maintain their anti-christian cause!*"†

In the refutation of Porson, I perceive one severe rebuke, which, were the Greek professor alive, he would feel the sorest. Porson, in opposing the famous *Montfortian MS.* actually permits himself to say, that our verse, as it stands in that very ancient MS. is *bad Greek*, because "it wants the Greek articles before the terms for Father, Word," &c. The bishop shows that the classics and the New Testament writers very often omit the articles, and that the purest Greek very often wants them.‡ And, no doubt, the learned professor must have been in the habit of communicating to his pupils, this very doctrine about the articles, *ex cathedra*, every day.

The bishop shows, in a satisfactory manner, that even our opponents being witnesses, there is *no positive evidence against our verse;* that on the contrary, all the *positive evidence is in its favour;* that all the evidence collected by the industry of its enemies, is *entirely negative;* and by themselves called *negative;* and it is simply this—it is not in certain MSS.; it is not quoted by the Greek fathers (which we *now* positively deny). Hence the whole of the negative evidence may be considered as reduced to this item—it is not found in certain MSS.—We reply, it is even so. And these MSS. on which you rely, are traced to the corrupt source of Eusebius's codices, through the Egyptian and Palestine editions, as you do actually, with the learned Griesbach, avow. In fine, Burgess shows that *the negative evidence in favour of our verse is much stronger than the negative evidence against it.** Of this we shall make our use afterwards.

We have frankly admitted, that, by the inexperience and inaccuracy of Travis, and by the *mode* in which Porson has *managed* the controversy, our cause was thrown *fifty years back.* But now, the advocates of the verse feel that they have not only regained all that was lost, but what is more, in England our cause is gaining a brilliant triumph. And from the nature of our opponents' argument, it would appear, that they have gained the summit of their objections; and perhaps the extent of their materials. But for us, such is the nature and kind of the evidence of our text (being positive) that we may still look forward to the disclosures of time, for fresh resources. Facts bear us out in this anticipation.

I may just add, that in 1823, Bishop Burgess advertised, "*as preparing for the press his 'Second Part,' in answer to the objections of Sir Isaac Newton and Michaelis.*" But I have not yet been able to procure it, though it certainly is before the publick.

II. The note from Dr. Cave (Histor. Literaria, vol. i. p. 17. and Burgess, p. 150) has a reference to the second observation in my Number IV., Christian Advocate, for Dec. 1824, p. 545.)—Dr. Cave fixes the date of that Greek dialogue, entitled *Philopatris*, in A. D. 116, or at the latest in A. D. 165. There is not much difference between us as to the date. And I shall leave it to the chronologer whether the reason adduced for my date (taken from internal evidence in the dialogue) be not, at least, much stronger than Dr.

* See his "Unitarianism," &c., and his Reply to Dr. M'Gee, p. 416.

† Page 82.

‡ See Burgess, p. 59.

* See Burgess, p. 15, &c.

Cave's. This great antiquity of the Greek dialogue being thus admitted by the most learned scholars in England, I shall exhibit from Dr. Burgess, the parallel between the sentence alluded to in this *dialogue*, and the famous *verse* of the three heavenly witnesses.

PARALLEL.

1 *John v. 7.*	*Philopatris in Luciani Oper. p.* 998, &c.
"Τρεις εἰσιν οἱ μαρτυρουντες ἐν τῳ 'ουρανῳ——	"'Υψιμεδων τε θεος, μεγας, αμβροτος, ουρανιων τε.
ὁ Πατηρ	
ὁ Λογος——————	'Υιος πατρος—alibi, ὁ λογος dictus est: p. 1004.
και το Πνευμα 'αγιον	"Πνευμα ἐκ πατρος ἐκπορευομενου, [et in p. 1004. Christianis dicitur παρα του πνευματος δυναμιν του λογου λαβειν.]
Και ουτοι 'οι τρεις ἐν ἐισιν."	"'Εν εκ τριων, και εκ 'ενος τρια, [et paulo infra additur]—'εν τρια, τρια 'εν."

Dr. Cave adds—"You perceive here every thing consonant; the same sense brought forward on each side (or column) in almost the same words. By an argument to me more than probable, it appears to have been taken out of the testimony of St. John. And hence that verse must have had a place in the most ancient codices. Quod erat demonstrandum."

With affectionate respect,
I am, Mr. Editor,
Yours, truly,
W. C. BROWNLEE.

Basking Ridge, Feb. 1825.

Review.

A SERMON, ON THE DUTY AND ADVANTAGES OF AFFORDING INSTRUCTION TO THE DEAF AND DUMB.—*By Thomas H. Gallaudet.*

This sermon is preceded by the following *Note.*

"The following SERMON was delivered at Burlington and Montpelier, Vermont; Portland, Maine; and Concord, New Hampshire; during an excursion of the author, the object of which was, not to solicit pecuniary contributions, but to excite in the public mind a deeper interest than has hitherto been felt for the DEAF and DUMB;—and is now published at the request of the Governor of Maine, and other gentlemen in Portland and Concord. —Whatever may be derived from the sale of the Sermon, after defraying the expense of publication, will be applied for the support of indigent pupils, at the Asylum, from the states in which copies of the Sermon may be sold."

The text of the sermon is Romans xv. 21.

"But, as it is written, to whom he was not spoken of, they shall see; and they that have not heard, shall understand."

The preacher shows, that the apostle was animated in his sacred work by witnessing, in the success of his labours, the fulfilment of the prophecy contained in this text. He then adds—

"While contemplating this generous ardour of the apostle, let us consider his example most worthy of the imitation of us all. And would to God, my brethren, that his spirit were transfused into the breasts of all the disciples of Jesus Christ; for never, perhaps, in any period of the history of the church, has she stretched forth her hands, with more eagerness of supplication, for the undaunted and vigorous exertions, in her behalf, of all who delight in her prosperity.

"Now her walls begin to rise, and her towers to lift their heads towards heaven; for many have come up to her help. Let not our hands refuse their labour in so glorious a work; for soon she shall shine

forth in all the strength and splendour of the New Jerusalem, becoming the joy and the praise of the whole earth.

"Paul toiled for her prosperity. The Gentiles arrested his attention and shared his labours. And his labours derived fresh vigour from the declarations and accomplishment of prophecy.

"If we, my brethren, have the spirit of Paul, the *heathen* of our day will not be neglected by us; and *prophecy* will become to us, also, an abundant source of encouragement, that we shall not spend our strength among them for nought. These two simple truths form the whole plan of my discourse."

After this introduction, which we think a happy one, the preacher asks, "*But who are the heathen?*" He shows that the term *heathen*, is justly applicable to three descriptions of people; to pagans, to those in Christian lands who have no correct knowledge of God and the Saviour, and to the unhappy Deaf and Dumb. He protests against being thought to undervalue the importance of sending missions to the two former classes. On the contrary, he warmly commends all missionary exertions, which have for their object the evangelizing of the heathen, and the sending of the gospel to those portions of our own population that have not as yet felt its benign influence. But he will speak best for himself; and we shall let him speak as largely as our space will permit.—

"No, my brethren, I hold a very different language. I only put in a claim for *one portion* of the heathen. I only ask that the same stream of a diffusive benevolence which, fed by a thousand springs of private liberality, is rolling its mighty and fertilizing tide over the dreary deserts of ignorance and superstition and sin that lie in the *other* hemisphere, may afford one small rivulet to refresh and cheer a little barren spot in our *native land*, which has hitherto lain forgotten, thirsty, desolate. I only crave a cup of consolation, for the Deaf and Dumb, from the same fountain at which the Hindoo, the African, and the Savage, is beginning to draw the water of eternal life.

"Do you inquire if the Deaf and Dumb truly deserve to be ranked among the heathen? With regard to their vices they surely do not; for a kind Providence, who always tempers the wind to the shorn lambs of the flock, has given to the condition of these unfortunates many benefits. Possessing indeed the general traits of our common fallen nature, and subject to the same irregular propensities and desires which mark the depraved character of man, they have, nevertheless, been defended, by the very imprisonment of their minds, against much of the contagion of bad example; against the scandal, the abuse, the falsehood, the profanity, and the blasphemy, which their ears cannot hear nor their tongues utter. Cruel is that hand which would lead them into the paths of sin; base, beyond description, that wretch who would seduce them, by his guileful arts, into the haunts of guilt and ruin. Thus, they have been kept, by the restraining grace of God, from much of the evil that is in the world.

"Yet they need the same grace, as all of us need it, to enlighten the dark places of their understandings, and to mould their hearts into a conformity to the divine image; they require too an interest in that Saviour who was lifted up, that he might draw all men unto him.

"I tread not upon dangerous ground, when I lay down this position; that if it is our duty to instil divine truth into the minds of children as soon as they are able to receive it; if we are bound by the injunction of Christ to convey the glad news of salvation to every creature under heaven; then we fail to obey this injunction, if we neglect to make his name known to the poor Deaf and Dumb.

"I have said that they are heathen. Truly they are so, as it regards their knowledge of religious truth. The experience of more than seven years familiar acquaintance with some of the most intelligent among them, has fully satisfied my mind, that, without instruction, they must inevitably remain ignorant of the most simple truths, even of what is termed natural religion, and of all those doctrines of revealed religion, which must be the foundation of our hopes with regard to our eternal destiny.

"I have seen the affecting spectacle of an immortal spirit, exhibiting the possession of every energy of thought and feeling which mark the most exalted of our species; inhabiting a body arrived to its age of full and blooming maturity; speaking through an eye, whose piercing lustre beamed with intelligence and sparkled with joy at the acquisition of a single new idea;—I have seen such a spirit, oh! it was a melancholy sight, earnestly contemplate

'the boundless store
Of charms which nature to her votary yields;
The warbling woodland; the resounding shore;

The pomp of groves and garniture of fields;
All that the genial ray of morning gilds;
And all that echoes to the song of even;
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven;'

—while such an amphitheatre of beauty, and order, and splendour, raised not in this mind which viewed it the notion of an almighty hand that formed and sustained the whole.

"I have asked such an one, after a few glimmerings of truth had begun to dissipate the mental darkness in which it had been shrouded, what were its meditations at the sight of a friend on whom death had laid his icy hand, and whom the grave was about to receive into its cold and silent mansion.—'I thought I saw,' was the reply, 'the termination of being; the destruction of all that constituted man. I had no notion of any existence beyond the grave. I knew not that there was a God who created and governs the world. I felt no accountability to him. My whole soul was engrossed with the gratification of my sensual appetites; with the decorations of dress; the amusement of pleasure; or the anticipations of accumulating wealth, and living in gaiety and splendour.'

"I have seen, it was a vision of delight, the same spirit, when it first received the notion of the great Creator of the universe. I dare not attempt to describe its emotions, at such an interesting moment. For I believe, my brethren, it is impossible for us, who have grown up in the midst of a Christian people, and who were taught in our tenderest years the being and attributes of God, to form any just estimate of the astonishment, the awe, and the delight, which the first conception of an invisible, immaterial, omnipotent, omniscient, and infinitely wise, just, benevolent and holy being, is calculated to inspire, when it breaks in upon a mind, that in the range of all its former thoughts, had never once conjectured that there was a maker of this visible creation.

"With what mingled emotions of wonder and rapture must the bosom of Columbus have been agitated, when the new hemisphere burst upon his view; opening to his imagination its boundless stores of beauty, wealth, and plenty, And yet how does such an event, magnificent and sublime, indeed, compared with all sublunary affairs, dwindle into insignificance, when contrasted with the first conception that an immortal mind is led to form, not of a new world—but of the God who created all worlds.

"I have seen the same spirit agitated with fearful solicitude at the prospect of meeting that God, at whose bar it was taught, we must all appear;—and anxiously inquiring what must be done to secure the favour of so pure and holy an intelligence.

"I have seen the same spirit bowed beneath a sense of sin, and casting itself upon the mercy of God through a Redeemer, whose character and offices it had just begun to understand. And I have seen it, as I fondly trust, consoled and soothed and gladdened with the hope of an interest in Jesus Christ, and of being made meet for the inheritance of the saints in light.

"A little while ago this immortal mind had its vision bounded by the narrow circle of temporal objects; *now*, its ken embraces the vast extent of its immortal existence, with all the momentous realities of that unseen world whither it is hastening.—*Then;* oh! what a degradation! it was kindred to the beasts of the field! *Now;* what an exaltation! we hope that it is allied to the spirits of the just made perfect; that it is elevated to communion with its God!

"And, now, my brethren, will you deem my plea too urgent, when I call upon you to imitate the example of the apostle of the Gentiles; when I solicit your sympathy for those who as truly sit in darkness and in the region of the shadow of death, as *those* did among whom Paul laboured; or as those *heathen* of the present day, to whom missionaries and Bibles are sent? For the moral waste-ground is alike desolate, whether it lies beneath an Asiatic or African sun, or whether it is found near at home, sadly contrasted with the gospel verdure which surrounds it.

"Paul was constrained to preach to those among whom Christ *had not been named.* Oh! aid us, then, while we long to make the same name precious to the Deaf and Dumb."

After some powerful arguing in behalf of the unfortunate deaf mutes, whose advocate he professed to be, Mr. G. thus concludes his discourse.

"And can you wish, my brethren, for a sweeter recollection to refresh the slumbers of your nightly pillow, or the declining moments of a short and weary life;—than to think, that you have succoured these children of misfortune, who look to you for the means of being delivered from a bondage more galling than that of the slave; from an ignorance more dreadful than that of the wild and untutored savage!! One tear of gratitude, glistening in the eye of these objects of your pity; one smile of thankfulness, illuminating their countenance, would be

a rich recompense for all you should do for them. To think that you had contributed to rescue an intelligent, susceptible, and immortal mind, as it were, from non-existence; that you had imitated that Saviour who went about doing good; that you had solaced the aching bosom of parental love; that you had introduced a fellow being to those enjoyments of society in which you so richly participate; to the charms of books which had cheered so many of your hours of solitude; and to the contemplation of those sublime and affecting truths of religion, which you profess to make the foundation of your dearest hopes,—will not this be a more grateful theme of remembrance, than to look back upon the wasted delights amid which pleasure has wantoned; the crumbling possessions for which avarice has toiled, or the fading honours for which ambition has struggled? *These*, fascinating as they may be to the eye of youthful hope; or bewildering as they do the dreams of our too sanguine imagination, soon pass away, like the brilliancy of the morning cloud, or the sparkling of the early dew. The *other* will be as immortal as the mind; it will abide the scrutiny of conscience; it will endure the test of that day of awful retribution, when standing, as we all must, at the bar of our final judge, he will greet, with the plaudit of his gracious benediction, those who have given even a cup of cold water, in his name, to the meanest of his disciples; to the least of *these little ones*, whom his mysterious providence has cast upon our care.

"May such an imitation of his example, in the spirit of his gospel, be to each of us the surest pledge, that we are truly his disciples; and that we are meet for the inheritance of that kingdom, where there will be no more sin to bemoan, or suffering to relieve. Amen."

These are extended extracts for us to make from a single sermon, and that not a long one. But they would be worthy of the space they occupy, if considered only as specimens of chaste and eloquent composition. They have, however, much higher claims; and without which, indeed, our plan would not have permitted them to appear in our pages. They give information on a point of some interest in theology; and they advocate a cause, in which we desire to assist the author, to the utmost of our ability, in pleading it before the publick.

About a year ago, a very intelligent correspondent requested us to ascertain and publish, whether the Deaf and Dumb have any distinct notions of a Supreme Being, before those notions are communicated to them, by the happy means of instruction lately devised and brought into use. The avowed design of this inquiry was, to use the information that should be obtained, in settling the question whether, without revelation, the knowledge of the being and attributes of God could ever have been possessed by mankind? We were not inattentive to the request of our correspondent. We conversed with a gentleman who had been for some time employed in teaching the Deaf and Dumb, and his opinions coincided with the representation made in this sermon. But we wished to ascertain distinctly Mr. Gallaudet's sentiments on this subject; because we knew that he would take an interest in it, and from his ability and ample means of information, would do it justice. From the gentleman to whom we have referred, we have as yet heard nothing. But here we have the information which we sought, fully, and clearly, and publickly stated by Mr. G. himself.

He assures us that one of his pupils, possessing uncommon intellectual powers, had reached the age of maturity, without any conception whatever of a Supreme Being, or of a state of future existence; and that when knowledge on these subjects was communicated, it was received with all those strong emotions which are naturally produced, by the perception of objects at once perfectly novel and in their nature most interesting and sublime. This is, on several accounts, a very important fact; and yet we do by no means consider it as decisive of the point, on account of which our correspondent wished it should be ascertained. It is to be considered that the party concerned had been completely deprived of one of the

external senses, and by that privation had not only been rendered incapable of all the simple ideas, with their innumerable combinations, which are derived from *hearing*, but had also been cut off completely from all the *general* knowledge which is obtained, and from all the comparison of ideas which is made, by means of oral and written speech. If, in short, it be supposed that Mr. G.'s pupil had always possessed the sense of hearing, in a community informed by no revelation or tradition of the existence of a Supreme Being, it is, we apprehend, easy to see that very great advantages would have been possessed, for arriving at some knowledge or perception of a great First Cause, beyond those which had actually been possessed when this pupil came under the care of Mr. G. But we must quit this topick for the present—It was, we think, very ably discussed in the second number of our first volume, by a friend who wrote over the signature SCRUTATOR. Our correspondent, we doubt not, as well as many others, will be gratified at having the inquiry in question so explicitly answered, by a gentleman qualified to do it in the most satisfactory manner, and in whose statement the fullest confidence may be placed.

Mr. G. has the merit of having introduced into this country—not without encountering some serious difficulties both at home and abroad—the system now generally adopted in the instruction of the deaf and dumb. His zeal and perseverance in this cause of benevolence, will be his lasting honour in this world, and we trust the source of a reward in the life to come, infinitely preferable to any present remuneration however rich, or any human applause, however general or ardent. We have long had his friendship, and we speak what we know, when we state that the most powerful motive by which he has been urged forward, has been a regard to *the eternal welfare* of that interesting class of immortal beings, to whose benefit he has devoted his talents and his life. He has already received an enviable recompense for his exertions, in the hopeful piety of some of his own pupils, and in having stirred up, throughout the United States, a considerable interest in behalf of those for whom he so ably pleads in the sermon under review. Institutions for the deaf and dumb are now established, and in a degree endowed by legislative grants, in Connecticut, New York, and Pennsylvania, and others are in contemplation both in the South and the West.

There are two or three points on which we wish a little to dwell, in relation to this important concern. The first is, on the *number* of institutions for the deaf and dumb, which may be profitably established in our country. Too few, or too many, may be about equally disadvantageous. If there are too few, their remote situation from certain portions of our population, may prevent a number of the deaf and dumb from ever receiving the benefit of them. Parents do not like to send their children, especially such as are peculiarly helpless, as all those are who are incapable of hearing and speech, so far from their own inspection that they can seldom if ever visit them, and can hear from them but seldom: and it appears that there are, in every part of our country, far more who are suffering under the calamity which the contemplated institutions are intended to relieve, than was ever supposed, before the subject became one of general attention and particular investigation.

On the other hand, as these establishments, in order to give them their full effect, require a liberal endowment, if they are too numerous they will not fully accomplish their design. They will not be furnished with the teachers, and facilities, and accommodations indis-

pensable to their complete efficiency. They will of course languish and dwindle, and perhaps become unpopular and eventually extinct, merely because they never were, what from the first they ought to have been made. In our country there certainly is a great proneness unduly to multiply literary institutions of the higher class. Every State in the union seems to think itself degraded, if it have not a college or two of its own; and in some States not less than four or five are deemed sufficient. This spirit, it is hoped, will not be extended to schools for deaf mutes. Thanks to a merciful providence, there are not enough of these unfortunate human beings in *every* State of the American union, to require a school in each for their instruction. We should suppose that the institution at Hartford will always suffice for the whole of the New England States. The one in New York is adequate to the instruction of all the pupils in that large State, and also in Vermont and Canada. In Philadelphia there are two—We regret that there is more than one; but we take no part in the controversy that has unhappily arisen on the subject. We think that Philadelphia can advantageously furnish instruction for the deaf and dumb of Pennsylvania, New Jersey and Delaware, and perhaps also for those of Maryland. To the West and South two or three more will be necessary before long—say one in Virginia, one in Kentucky, and one in South Carolina. Let it not, however, be understood that we pretend to have made any accurate calculation in regard to the requisite number; or that we are at all disposed to insist on the exact justice of any suggestions we have thrown out; except that the extremes of too few, and too many, of these institutions, are to be carefully avoided—We have only wished to indicate something that would approximate the truth.

We proceed to mention a second point of importance, relative to establishments for the deaf and dumb —It relates to the endowment of these establishments. In almost all the States, a part of the publick revenue is appropriated to education; and in our judgment, even if political considerations alone be regarded, there is no appropriation of more importance than that which goes to secure suitable instruction for every individual of the community. On a well informed population, the prosperity, and even the continuance of our republican governments, must essentially depend.—Knowledge and virtue are confessedly the vital principles of free government. How reasonable is it then, since the means of instructing the deaf and dumb are now in use among us, that this portion of the community should be adequately provided for, as well as the rest? Nay, has not this portion claims that are peculiarly strong and interesting? Without any fault of their own, the parents of the deaf mutes are placed in circumstances which render the education of their unhappy offspring far more expensive than that of children who possess all the external senses. Without establishments for the purpose, the deaf mutes cannot be educated at all; even though their parents may abound in wealth. But even when the necessary institutions exist, not only the poor, but those too who have an income competent for all ordinary demands, cannot bear the expense of sending a single child, for several years in succession, to one of those institutions. In providing, therefore, for the education of the poor of the community, this description of poor seem evidently to have the strongest claim of all. Others may, if they will, pick up a portion of learning as they grow up in life, whether they be assisted or not. But the poor deaf mutes, if not assisted—if not sent to an expensive school expressly provided for them —are condemned for the whole of life to total and unavoidable igno-

rance. We do think that every State legislature in the American union, is urged by every consideration of justice, humanity and policy, to make a complete provision for the full instruction of every deaf and dumb child within its territory. The States in which the schools exist should endow them bountifully, and those in which they do not exist should set apart a sum annually, adequate not only to a complete course of education for all the deaf and dumb children which they severally contain, but also to aid somewhat in the endowments of those schools to which these children are sent. It would surely be easy to make an arrangement for this purpose, with the legislatures of the States where the schools are established. Since we began to write this article, we have been gratified to learn that the legislature of Pennsylvania, with an uncommon unanimity of its members, has granted eight thousand dollars annually for several years to come, to the Pennsylvania Institution for the Deaf and Dumb. This is an act highly creditable to the State, and we hope the example will be followed extensively. We must be permitted to remark, however, that the limitation of this annuity is not a pleasant feature of the grant. Why limit it? There will always be a call for its continuance, and any *uncertainty* of its continuance will necessarily cramp the managers of the institution, in plans of improvement which might otherwise be adopted with the greatest advantage. If an abuse of the publick bounty is feared, this might be guarded against, by appointing visiters or inspectors, to report annually on the whole subject to the legislature.

We make no apology for the length of this article, although, for the present month, it will exclude other reviews. The article relates to a subject of general interest, which we felt ourselves constrained by a sense of duty to advocate; a subject in which the happiness, both for time and eternity, of those who cannot speak for themselves, is deeply involved. We have seen that the deaf and dumb can know nothing of their Creator and Redeemer, nor of the life to come, while they remain uneducated. What Christian can think of this without emotion? Well might Mr. G. urge, that *these heathen* make as powerful an appeal to pious sensibility as any other. If they shall be taught, as we take it for granted they always will be, to read the holy scriptures, they will of course understand the fundamental principles of revealed religion. We have no wish that they should be proselyted to a particular Christian sect—We hope that no such attempt will ever be made. Let them, when qualified, choose for themselves; and let the wishes of parents have the same influence with these, as with their other children. But let the importance of piety be always and early inculcated, both by the instructions and example of their teachers; as it is, or ought to be, in all literary establishments: and let those who know the efficacy of prayer, address it, in behalf of these interesting children of affliction, to a prayer hearing and a prayer answering God.

Literary and Philosophical Intelligence, etc.

Munificence.—Our aged, and much respected fellow citizen, *Godfrey Haga*, Esq. who died on the 27th ult. made, by his last will, the following disposition of his property.

To the Pennsylvania Hospital, one thousand dollars.

To the Northern Dispensary, one thousand dollars.

To the Southern Dispensary, one thousand dollars.

To the Pennsylvania Institution for the Deaf and Dumb, one thousand dollars.

To the German Society, two thousand dollars.

To the Bible Society, four thousand dollars.

To the Widows' Asylum, five thousand dollars.

To the Orphan Asylum, ten thousand dollars.

To sundry persons, fifty thousand five hundred dollars.

To the Brethren's Church (the Moravian Church) in Philadelphia, two thousand dollars.

For the relief of superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's Church, six thousand dollars.

To the Society for propagating the Gospel among the Heathen, twenty thousand dollars. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than *two hundred thousand dollars*, is bequeathed to the said Society for propagating the Gospel among the Heathen, and to be appropriated from time to time, as the Society shall direct.

Sea Provisions.—M. Da Olmi, a Professor of Natural Philosophy at Paris, has been commissioned by the French minister of Marine, to construct five large models of purifying cisterns, on a plan invented by M. Da Olmi, the object of which is to preserve from putrefaction, and to meliorate water taken on board of vessels for the consumption of the crew.

It is stated that M. Champollion has found, among the numerous rolls of Egyptian Papyrus in the Royal Museum at Turin, twenty historical manuscripts which relate to the 18th and 19th dynasty of Manethon. These precious documents, it is expected will throw great light on a portion of ancient history, respecting which we have so few remains.

Messrs. Flagg and Gould, of Andover, Mass. have just published "*A Greek Grammar of the New Testament*, translated from the German of G. B. Winer, Professor of Theology at Erlangen,—by Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, and Edward Robinson, Assistant Instructor in the same Department."

This work, we understand, will form a suitable companion for the Lexicon of Wahl, which is now in the course of publication at the same press; and which will probably be completed in the course of the summer.

A large Tree.—The Lexington (Ky.) Publick Advertiser, says that "there now stands on the banks of the Ohio river, in the state of Indiana, opposite the mouth of Salt river, a Sycamore tree, which has stabled fourteen head of horses at one time, with ample room. It takes 75 long paces to go round its trunk, and you may with perfect ease turn a 14 foot pole in the inside of its cavity."

Hindoo Widows.—At a recent meeting of the Court of Directors of the East India Company, Mr. Butterworth mentioned the fact of 3000 widows having been burnt in India, in the course of the last five years, and asked whether it was the intention of the Directors to interfere in any manner, to stop the progress of this horrible custom? He was well aware that it was a delicate task to interfere with the religious feelings of the natives, but he thought that a question of such vital importance might justify such an interference. He wished to know whether any instructions on the subject had been given to the government in India by the Court of Directors?

The Chairman said that the Court had sent out directions to their government, in the year 1823, but that no answer to such despatch had yet arrived.

No less than five hundred persons have received aid, this season, from the *Provident Society* of our city. By aid we mean work to be done for a moderate recompense; means of exercising industry with profit—which is the best form that Charity can take. The plan of this institution has always appeared to us to render it eminently worthy of encouragement; and it possesses the additional claim of being administered by most respectable persons with pure zeal and judicious system.—*Nat. Gaz.*

Elliott's Botany.—The publication of this valuable work, is completed. The last number issued, is the seventh of the second volume; making in all, thirteen numbers.

One third of the subscribers to this work, reside in Europe—many of them, the countrymen of Linnæus, the father of flowers. A production which excites much interest abroad, cannot fail to command interest at home.—*Charleston paper.*

Pensacola, Jan. 22.

Florida Mahogany.—We have been much gratified by the appearance of some articles of furniture, manufactured by Messrs. M'Rae and Staples at Choctawhatchie, out of the red bay wood, one of the most abundant products of our soil.—The articles will not suffer by a comparison with the real mahogany, and are very elegant pieces of furniture.

In one of our late French papers, we

find an account of the destruction of almost a whole family near Bordeaux, by a repast of mushrooms of the poisonous species. A mother, forty-five years of age; her son, of nine years; two daughters, one of eighteen, the other of twenty-two; and the father, all died of the effects of the poison, in the course of a few days, and in extreme suffering. Only a single member of the family recovered. What a lesson of caution!—*Nat. Gaz.*

Mathematical Diary.—We have just received the first number of a work with the above title, published in New York, and conducted by Professor Adrain of Columbia College in that city. It is to be issued in quarterly numbers of 24 pages each, at one dollar a year, and is designed to promote and embody new researches and improvements in Mathematics. It contains also a collection of questions, proposed, and to be solved, by ingenious correspondents. In the first number is an interesting essay on the quadrature and rectification of the circle.—*Fam. Vis.*

Lead Mine.—We understand a lead mine has been discovered on the estate of Jonathan Leonard, Esq. of Canton, about 15 miles south of this city—a shaft has been sunk, we are told, to the depth of about 30 feet and there is a fair promise of an abundant supply of the mineral. We have seen specimens of the Galena taken from this vein, and from appearances it is a very rich one. Every discovery of this nature we regard as a publick blessing.—*Boston Statesman.*

A law has been introduced into the Senate of New York, prohibiting the erection in that state of any Theatre within a certain distance of any Christian church.

At Aleppo, in Syria, a Firman was issued on the 12th of August last, prohibiting the sale of "the Bible, the Psalter, and the Gospels" in the dominions of the Sultan.

We learn that the Rev. Dr. Milledoler of New York, has been appointed President of the Theological Seminary at New Brunswick, N. J. in the place of the Rev. Dr. Livingston, deceased.

General Armstrong, former minister in France and afterwards Secretary of War, is engaged in writing a History of the Revolutionary Contest. He is qualified for this task both as an actor in that contest and a skilful writer.

Religious Intelligence.

INDIA.

HAPPY SUCCESS OF MISSIONARY LABOURS IN THE ISLAND OF CEYLON.

Accounts have lately reached this country, from the American missionaries in Ceylon, of the happy, and it is hoped saving influence, of evangelical truth, among some of the natives—principally among the children of the missionary schools, at the several stations in that island. These accounts all agree in the main particulars—Mr. Carey, a Baptist Missionary from India, now in Philadelphia, has put into our hands the account that is given in *The Missionary Herald of India* of this hopeful work of divine grace among the pagans. It is contained in an extract of one letter, and the whole of another, written by a missionary on the spot. It is perhaps a little more particular than the accounts which have already been published, but in general so much the same, that we have supposed the letter alluded to in the extract has been copied. Some other information of a pleasing kind is contained in the letter from which the extract is made. We shall first give, from the American Missionary Herald, a statement of the Missionary stations, and the names of the missionaries residing at them; and then the extract and letter to which we have referred.—The account will thus be rendered the more intelligible.

Ceylon—A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in

the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, *Missionary.*
Mrs. Woodward.
Mrs. Sarah Richards, *Widow of Rev. James Richards.*
Nicholas Permander, *Native Preacher.*

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamim C. Meigs, *Missionary.*
Mrs. Meigs.
Rev. Daniel Poor, *Missionary and Principal of the Central School.*
Mrs. Poor.
Gabriel Tissera, *Native Preacher.*

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary.*
Mrs. Winslow.
Francis Malleappa, *Native Preacher.*
George Koch, *Native Medical Assistant.*

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary and Physician.*
Mrs. Scudder.

MANEPY.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary.*
Mrs. Spaulding.

The missionaries have procured, to be boarded and educated in their families, and under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free-schools, having a daily attendance of more than 1,300 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel.

A Central School, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

Extract of a Letter from a Missionary at Oodoville.

"A printing press is in the way of being established here by the Church Mission, and we hope to get up a periodical paper for the use of the natives. Many of the pieces from your paper would be suitable for it.

"I took my pen now, intending to tell you of the mercy and great goodness of the Lord to us, in granting the special influences of his Holy Spirit, and a time of refreshing from his presence. But, on second thought, it occurs to me, that I had better send you an open letter, in which I have given my friends at home some account of this display of divine grace.

"We consider what the Lord has done, and is doing here, as marvellous, and calling for the warmest gratitude and thanksgiving. Indeed there has been a state of Christian feeling difficult to be conceived of by our friends at a distance. What the result of the present awakening will be, we desire to commit in faith to him, who will yet have *all* the heathen for his inheritance. We still *hope* to see great things; and there is much of a spirit of prayer, and *waiting* upon the Lord. You are aware the missionaries in the district all assemble on the first Monday of each month, and spend the day together. These seasons have generally been very precious. The former part of the day is spent in giving some account of what has transpired at the different stations within the month, and in devising ways and means of doing good; and the latter in prayer and discussion of some missionary topic, which is introduced by an address of some individual previously selected. *Much harmony* prevails among us, and the *God* of peace has been present. We have seen his glory, and been led to hide ourselves, as Moses hid himself, in the cleft of the rock, and cover our faces, as Elias did his with the mantle, when he stood at the entering in of the cave. You know of our projected college. We have made a commencement on a small scale. Forty-five youths are assembled at Batticotta, and accommodations prepared for them for the present. They are making good progress. We have also a female school or academy, which is at this station (Oodoville), consisting of about 30 girls, who are supported by us. We have at present 50 native free-schools, in which are about 2000 children; and the native members of our church are now 27 in number, and there are three candidates. Should the Lord give needed grace to those who now appear well, a large number will be added in the course of a year from this, as not less than 80 now have a hope of acceptance with God."

"M. W."

"*Oodoville, March* 24, 1824.

"MY DEAR BRETHREN,

"You will have learned, probably before the arrival of this, something of the great goodness of God to us, in granting us a time of refreshing from his presence. Perhaps some particulars may be interesting to you. There was nothing *very special* either in the state of things around us, or in our own hearts,* until the 18th of January, when the influences of the Holy Spirit were peculiarly manifest at Tillipally. Brother W. near the close of the morning service, observing some boys affected, appointed a second meeting for them in the afternoon, and afterwards a third at evening, in the course of which he was much encouraged; and the next day sent for help, as he was not very well. I went up at evening, (Monday 19th,) and found there were seven or eight under conviction, and a number more serious. Most of them were boys of the boarding school. They were in meeting when I arrived about candle-lighting, and the Spirit of God seemed evidently present with them. During two days that I staid, there was increasing evidence that God was indeed in the midst of that school. Some without were also affected, and in the course of the week, all the members of the school, (about 40 in number,) the servants, and two or three schoolmasters, were more or less shaken. The work continued (and we hope *still continues*,) until most of the larger boys, and two girls, became hopeful subjects of divine grace.

"I returned home from Tillipally somewhat impressed with the importance of looking for a similar blessing at Oodoville; and blessed be the Lord God, he did not pass us by for our sins. The following Sabbath I had but just begun my sermon, when a very unusual feeling came over me, and I seemed to realize that the Spirit, like a gust of wind, had filled the place. Every countenance before me gathered paleness, and for a time I could not proceed for weeping. Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day at noon and afternoon; and at evening I found that a number of the girls in the female central school here were under conviction. Inquiry meetings followed, and the Lord graciously carried on the work, until no one remained wholly unaffected in the school, and two or three *others* were hopefully born into the kingdom. One of these is a schoolmaster, and another a servant. After this beginning at Oodoville, nothing very special occurred until February 2d, the day of the monthly prayer meeting, *a day ever to be remembered.* Most of the brethren in the district, J. N. Mooyaart, Esq. and some others, assembled at Batticotta. The promising appearances around us gave new feeling and new hope to those who were assembled to wait on the Lord; and though the former part of the day was spent much as usual, in relating whatever of particular interest had occurred at our different stations, yet a new *spirit* prevailed, and we had scarcely assembled in the afternoon, and sung a hymn, when the brother who was leading in prayer was so much overcome with a sense of the divine presence, that he could not proceed, nor for a long time rise from his knees, being without strength. The same influence was felt by all, and the whole afternoon was spent in prayer, interrupted only by a few passages read from the scriptures, and by singing and weeping. The Spirit seemed to make 'intercession with groanings that could not be uttered.' The next morning was set apart as a season of special prayer, and was a precious time. The Lord hearkened and heard. The next Sabbath was a new day in *Manepy*. It was a communion season, and an adult man was baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodoville, were there; also Mr. W. and myself. During the sermon and ordinances, the Holy Spirit was present; and when, in the afternoon, the children and youth in the boarding-school there, and those from the other stations came together, it was an affecting scene. Many were in tears. Many were ready to urge and exhort others to flee from the wrath to come, and more than 30 professed their desire to forsake all for Christ. The meetings at evening and the next morning were also solemn, and the Lord has carried on the work. In the school, consisting of about 45 boys, (many of whom are young,) nearly half that number profess themselves to be the Lord's.—But a more remarkable visitation was still to be experienced. This was at Ponditeripo. There had been some previous attention; and on the 12th Feb. when brother and sister Scudder were absent, there was a great shaking. The boys had gone to their room, and were about to lie down to sleep, when

* It might be said, that there was a *special* season of fasting, humiliation, and prayer observed the latter part of December, and that it was a time of uncommon enjoyment.

one of them, Whelpley, a member of the church, was excited to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray; and the voice of supplication was soon heard in every quarter, waxing louder and louder, each one or each company praying and weeping as though all alone, while more than 30 were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and, 'Lord, send thy Spirit.' In about an hour from the time it began, Dr. Scudder came home, and after waiting some time for the excitement to subside, rung the bell for the boys to come in. They came with their tears streaming down their cheeks, and their hearts almost bursting, inquiring, 'What shall we do to be saved?' The next day I saw them. They seemed in earnest for salvation. More than 20 have already obtained a hope, and the Lord is still there.

"Still there had been no uncommon attention in the central school at Batticotta, in which our feelings were much interested. Prayer was made, and had been made, almost without ceasing for that school; and in two or three instances, some little circles assembled for this purpose, experienced very sensible tokens of the divine influence, and continued in supplications a great part of the night. At length, on the Sabbath following the peculiar excitement at Ponditeripo, there was marked evidence of the influence of the Holy Spirit at Batticotta: the week preceding, some of the serious lads from Tillipally visited the school, and exhorted the youth in it with very good effect. The Tuesday following, most of the brethren and sisters were there, and at evening we had a very solemn meeting. About ten of the youths expressed a determination to forsake all for Christ, and there was scarcely one in the school altogether unmoved. The good work is still, we trust, going on there. The day but one following, was our quarterly meeting and communion, and such a day as we never had before. The sermon was from the text, 'Bring ye all the tithes into my storehouse,' &c. Since then an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less. Prospects there are still very encouraging. We had the last week a most reviving season of prayer there, in the house of J. N. Mooyaart, Esq. who had called together all his Christian friends to take leave of them, he being about to remove to the southern part of the island. It was a season of strong feeling, and most earnest supplication, with thanksgiving; for the Lord hath done great things for us, whereof we are glad. To him *alone* be *all* the glory. Please give our most affectionate remembrance to your dear families.

Yours in Christian love,
(Signed) M. Winslow."

"P. S. The number at our different stations who have hopefully experienced a change is about 80; but many are young, and may fall away. Pray for them."

AFRICA.

In the progress of missions in Asia and America, it may be natural for us Americans to take a deeper interest than we feel for the success of those in the other quarters of the globe; because the missions in Asia and America are in part sent out from our own country. But all souls are equally precious; and the heathen of all countries are, in promise, equally given to the Saviour. Of the African missions, except that at Sierra Leone, we have not lately seen any account republished in the United States. We perceive, however, by the Missionary Chronicle of the London Missionary Society, published with the Evangelical Magazine, that the missions of that Society in South Africa are carried on with vigour and with considerable success. We have for some time indulged the pleasing *conjecture*—we give it for nothing more—that it will eventually appear that the enslaving of the Africans by Britain, and by those of her colonies which are now the United States, will be overruled, in the providence of God, to be chiefly instrumental in spreading the gospel over the continent of Africa—that from the western coast, missionaries may go forth from Sierra Leone and from Liberia, into the interior of that large section of the globe, and perhaps be met by those who began at the Cape of Good Hope—But we check our speculations. We have not room at present to pursue them,

and if we had, it may be better to restrain than to indulge them.

The following letter, taken from the Missionary Chronicle of last December, shows that the South African missionary operations are prosecuted with zeal, and are extending far to the north—not less we think than 500 miles from the Cape of Good Hope.

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BECHUANA COUNTRY.

Interesting Journey of Mr. R. Hamilton, Missionary at Lattakoo, in quest of the invading Hordes of Mantatees Savages, in a Letter to Dr. Phillip.

New Lattakoo, April 12, 1824.

Rev. Sir,—I hope you have received the letter which I sent from Griqua Town, informing you of the approach of the Mantatees. On my return to Lattakoo, I informed Mateebe of the success of my mission to the Griquas, soliciting assistance from them, in case Lattakoo should be threatened with an attack by that strange invading nation. I urged him to call a general meeting of his people, to consider what was proper to be done for their defence, and pointed out the necessity of sending persons into the interior to obtain information of the movements of the invaders; but all my entreaties were unavailing till the 19th of February, when a *Peetso* or general meeting assembled. A long time was taken up by the speakers in urging the necessity of holding fast the missionaries, who were represented to be the preservers of their city. I entreated them to send out spies to obtain information. This was referred by Mateebe to a Borolong chief for his opinion, who declined giving it.

Feb. 29th. I went on a visit to the Maclaroos, who live lower down the Krooman river; I remained there six days, visiting the towns and preaching the gospel. Few attended, and even these heard with much indifference. On returning to Lattakoo, I found that no intelligence had been received concerning the Mantatees, nor had they sent any one to the interior to obtain any.

March 6th. A man arrived from the north, who informed us that Makkabba, King of Melita, united with two other nations, had attacked and routed the invaders, after fighting three days; but as no dependance could be placed on this account, I determined to take a journey higher up the country, to ascertain the true state of things.

10th. I collected a small party, consisting of two Hottentots, a wandering Griqua, a Boshuana, and a boy. Having obtained a guide from a chief of old Lattakoo, we set out with an old wagon, but had not advanced far, when I was seized with sickness. On reaching old Lattakoo, I was much exhausted, and purposed to return home; but the Lord heard and answered our prayers, for during the night I was relieved by a profuse perspiration, and able to proceed on the journey.

19th. Our guide, like many who become guides of others, knew not the way himself, and led us nearly north, instead of north-east; so that after travelling the whole day, exposed to the scorching rays of the sun, he brought us in the evening to a place called Resas, where there was not water sufficient for the oxen. We intended to rest here during the Sabbath, but were obliged to proceed farther in search of water, which having found, we rested in obedience to the command of heaven.

25th. After a long day's journey, we came to a Borolong town in the evening. Found about 500 men in the public enclosure, and in a short time saw the principal chief and a party, come to hear what news I had brought. I told him that I had heard of the approach of the Mantatees, but could obtain no certain information where they were, and had come to inquire of him. He said there were some nations coming, but whence they were he knew not, but heard that they had conquered six nations, or towns; had eaten up all the produce of the ground; that at present they were engaged with a town not far from the Marootzee, whence he supposed they would pass Makkabba, and come directly to his town; but added, whether they will come to Lattakoo or not was uncertain, as they are much afraid of the white people's muskets. He said, much of their fighting was by throwing stones.

26th. A man came from Kurreechane with the intelligence that the men of war in that town had marched out to meet the enemy. I asked the chief if he wished for missionaries, and if he would remove the town higher up the Molopo river, where there was much water. He replied that he wished for missionaries with all his heart, but that higher up the river belonged to the Marootzee; and here was much good land. I went to view it, and found the Molopo about a mile from that part of the town where my wagon stood. I found the banks of the river only enclosed deep stagnated pools, so that missionaries could do nothing here in cultivation.

To-day a Borolong came from Makkabba, King of the Wanketzens, who said that Makkabba had heard a report that

the white people were coming on a commando to take his cattle. A chief, who is friendly to Makkabba, told me that some Wanketzens were in the town, and were going away on the morrow. I requested to see them, but this was refused. I sent a message of peace, desiring them to assure Makkabba that, if he did not make commandoes against the white people, that he need not fear them, and that when I got beads I should come and see him. Three men from the Boqueen country, which lies twelve days' journey north of Makkabba's, were here, by whom I sent a message to Housey, their chief, to be kind to any white men who might be travelling among them. The nation beyond them, they said, lived on the banks of a fresh water lake, the other side of which could not be seen. In the afternoon, by the consent and in the presence of the chief, and about a thousand heathen, who assembled by his orders, I preached from John iii. 16. The greatest decorum was observed during the time of worship.

27th. Sabbath. In a land where no Sabbath is known, before morning service, the chief presented me with an ox for food, and gave orders for the people to assemble, when a great concourse attended, and I was invited to take my stand near the chief. After worship, the chief desired to see the Bible laid on the ground before him, which attracted their admiration for a long time. In the afternoon I went to the division of the town, which was under a chief named Kunsey, when I preached on the birth of Christ. The head chief sent to desire me to come and tell him and his people once more the good news before I left them. The people came in great numbers, and continued to do so till worship was almost ended. The subject was Christ's raising Lazarus. After worship, the chief asked again for the Bible, which was laid on the ground and gazed at for a considerable time. The chief sent us milk and water-melons every day. This town is situated about three days' journey from a town which Mr. Campbell visited. It consists of about twenty divisions, or districts; the houses are small and neat, and so separated, that, should one be on fire, the flames would not be able to reach the next. The great town of the Wanketzens is only about two days' journey north of it. I would have visited Makkabba had I had beads, which is the only present valued by an African prince.

The young son of the chief asked me why white men did not come and live with them as well as with Mateebe. I promised to write to my friends, and expressed a hope that some would be sent to teach them. A smith's bellows, anvil, carpenter's tools, and good marksmen for shooting game should be attached to such a mission. They seem to think that if white people were among them with a few muskets, the wandering tribes would be afraid to attack them.

I have never witnessed in Africa any thing like what I have seen here. When I was standing amid the heathen multitude, preaching the Great Salvation, and saw the lanes of the town thronged with crowds coming to hear the word of God, I was ready to adopt the words of Jesus at Jacob's well, "Lift up your eyes and behold the fields are already white to the harvest;" but where are the labourers, the holy men of God in Britain, who have given themselves, soul and body, to Christ? The princes of Ethiopia are crying, like the man of Macedonia, "COME OVER AND HELP US!" Let the cry reverberate from east to west, and from north to south—let it reach England, and it shall not be heard in vain, for some will come over "to the help of the Lord, to the help of the Lord against the mighty."

I was only two days in this town, on account of the approach of the invaders. I left it with regret, and with a promise soon to return. After preaching to the wandering tribes on the road, I reached home on the 8th of April, and found all well, and letters awaiting me from brother Moffat, with good news of missionaries being come to assist us in this part of Africa. I must now conclude, as the bearer is waiting.

I am, Rev. Sir,
Yours, affectionately,
(Signed) ROBERT HAMILTON.

DEMERARA.

It appears from the following Circular from the Directors of the London Missionary Society, that the martyrdom of the Rev. John Smyth, in the British colony of Demerara, has not deterred or discouraged the Society from sending another missionary to that colony.

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MISSIONARY FOR DEMERARA.

The Board of Directors have lately transmitted to the Directors resident in the country the following Circular.

London, Mission-House, Austin Friars, November 11th, 1824.

Rev. and Dear Sir,—The Directors having resolved (D. V.) to send out a missionary to the Colony of Demerara to occupy the place of worship, late Mr. Elliot's

(who does not return thither) are anxious to find a suitable preacher as soon as possible; and are willing to accept the services of such an one for a limited time, even *for two or three years.* The minister should be a married man, of 30 years of age, or more, a person of undoubted piety and zeal; one who knows something of the world, and who has obtained the character of a *prudent man;* firm in the pursuit of his purposes, but kind and conciliating in his manner, and one who, whilst he "condescends to men of low estate," is capable of associating, when occasion requires, with the superior people of the colony. A person who has been engaged in the work of the ministry for some years would be preferred.

The Directors will be obliged by your looking around you for a suitable individual; and should you succeed, they will be thankful for your communication to us on the subject, and with as little delay as possible. We are, dear Sir,

Very respectfully, Yours,

(Signed) G. BURDER.
J. ARUNDEL.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of General John Steele, in full of his subscription for the Philadelphia Synod's Professorship - - - - - - -		$500 00
Of Rev. Robert W. James, for the Southern Professorship, viz.		
Four year's interest at seven per cent. on $100 of Dr. Muldrow's subscription - - - - - - -	$28 00	
From Mr. Alexander M'Rae - - - - -	5 00	
From Mr. Robert Frierson, sen. in full of his subscription on Rev. S. S. Davis's paper - - - - - -	5 00	
From Rev. R. W. James, on his own behalf - - -	62 00	100 00
Of Rev. John Joyce, per Alexander Henry, Esq. in full of his subscription for the same Professorship - - - - - - -		165 00
Of Rev. John Cousar, per Rev. Thomas C. Henry, D. D. for the same Professorship, viz.		
Dr. R. Muldrow, of Salem, his 2d and 3d instalments -	$100 00	
Mr. Samuel Pendergrass, of Bruington - - -	30 00	
Mr. Benjamin Pendergrass, of do. - - - -	10 00	
Mr. Samuel S. Montgomery, of do. - - - -	5 00	145 00
And Mrs. Hester M'Fadden's subscription to the Camden and Salem Scholarship - - - - - - - -		100 00
Of Mrs. Mary Smelt, per Rev. William Moderwell, the last instalment, in full for the endowment of the Augusta Scholarship - - -		500 00
Of Rev. James Williamson, per Mr. M'Runglet Williamson, collected by the "Education Society of Silver Spring, Pennsylvania," for the Senior Class of 1820 Scholarship - - - - - - -		20 00
Total		$1530 00

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—The latest accounts from Britain are of the date of the 17th Jan. They were brought to New York by the Romney ship of war, in which came passengers five British commissioners; who, we understand, are to proceed northward by land, to co-operate in the enterprise in which Captain Parry is embarked, for the discovery of a north-west passage to the Pacific ocean. Captain Franklin, who was at the head of a former expedition, and who we had understood was to conduct the one now on foot, did not arrive in the Romney. This vessel, as soon as the commissioners were landed, proceeded directly to Bermuda—we presume with a view to join and co-operate with the frigate Egeria, in company with which she left Plymouth, and on board of which were commissioners for Colombia and Mexico.

In mentioning the second prorogation of the British parliament, in our January number, we hinted a suspicion that Mr. Canning and his colleagues were not willing to meet parliament without having acknowledged the independence of the South American States, or taken decisive measures for that purpose. Whether this were the

motive for the prorogation or not, we are glad to learn that the desirable event contemplated, has at length taken place. The following is the substance of a communication, made by Mr. Canning to the foreign ambassadors at the court of St. James—"That in consequence of the repeated failures of the application of his Majesty's government to the court of Spain, relative to the recognition of the independent States of South America, his majesty's servants have come to the determination to send charges d'affaires to the States of Colombia, Mexico, and Buenos Ayres, and to enter into treaties of commerce with those respective States, on the basis of the recognition of their independence." This we consider as a decisive step in opposition to the wishes of the whole Holy Alliance, which we accordingly find in a state of great perturbation at the measure. But it is all in vain. Britain will maintain her treaties of commerce —for commerce is her life and her idol—with as much determination as if they had been treaties of alliance offensive and defensive. And in opposition to the determination of Britain and the United States to favour the independence of our southern sister republicks, we do not believe that any party to the Holy Alliance will be found mad enough to give them any farther serious trouble. It appears that measures are also in train to declare the independence of the Brazils. At the court of Lisbon, the British minister and the agents of the Holy Alliance are trying all their diplomatick skill in opposition to each other—the one to persuade the Portuguese monarch to consent to the independence of the Brazils, the other to dissuade and deter him from consenting to such a proposal. The British court, however, appears at length to have determinately, and at the hazard of all consequences, taken this ground—We shall recognise the independence of all the South American States, *with* your consent, if we can obtain it; *without* it, if you refuse. This is surely to be viewed as a most important event, not only in relation to South America, but to Europe likewise. Britain has never been a party *in form* to the Holy Alliance; but yet to a considerable extent she has been so *in fact.* She has been influenced by their counsels, and has in many respects, though not entirely, coincided with their measures. She has been exceedingly loth to break with them, or to do any thing without their consent and concurrence. To all this, we hope there is now an end, and that the stand she has taken will have a wide and happy influence in Europe, in favour of human rights and human happiness. We shall briefly chronicle several items of intelligence by the late arrival, of less importance than that to which we have allowed so large a space.—The President's message to Congress was received, and published with laudatory remarks, in the London papers of the 7th and 8th of January.—It is said to be in contemplation "entirely to withdraw the present corn laws," and that the anticipation of this "has created a great sensation in the city (London) and on the corn market."—South American securities, particularly Mexican mining shares, had greatly advanced in value, in consequence of the recognition of the independence of Mexico and Colombia.—Another expedition to Africa, to explore the course of the Niger, is said to be resolved on.—Disturbances still continue in Ireland. Prosecutions have been attempted against two distinguished advocates of the Irish cause, but the Grand Jury have refused to indict them.

FRANCE.—The French prime minister, M. Villele, retains his place under the new monarch, and is likely, it is said, to be better supported than heretofore, in the Chamber of Deputies and in the House of Peers. The emigrants from France during the revolution, are to receive an indemnity, in annual payments. Thus the present holders of the property which once was theirs, will not be disturbed in their possession; and yet the emigrants will receive something like an equivalent. This appears to be a wise and equitable arrangement; and if the emigrants are contented with it, a cause of dissatisfaction and discord, which it was apprehended would be lasting, will be removed.—There is much complaint, say the English prints, among the editors of the French papers, with respect to the declaration by Britain of the independence of the South American States. The Etoile says—"The principles of Austria, Russia, and Prussia, as well as France, are at variance with what she has done." There is no doubt of the truth of this. But although there will be much growling, we believe there will be no fighting, about this bone of contention. It will, we think, go hard with the Holy Alliance if there is; and we suspect, blind as the parties that compose it are, they have sagacity enough to perceive that the farther they proceed in this business, the worse it will be for themselves. Their agents at Paris have, it is said, sent a note on the subject to the cabinet of St. James. A few notes of this kind will probably terminate the controversy. The French finances appear to be in a flourishing state. We are also told, in the English papers, that France is on the point of declaring the full independence of Hayti. This has so often been falsely reported, that it seems reasonable to suspend our belief of the fact, till it actually takes place.—A royal ordinance is published in the Paris Moniteur, for raising an army of 60,000 men.

SPAIN.—An article in one of the French papers says—"We have no news from Spain of any importance. The letters state that a private treaty was entered into between France and Spain in December, by which Ferdinand binds himself, within three months, to amend the amnesty, and resist all attempts to re-establish the Inquisition."—Thus it appears that Spain must be bound by treaty to be less severe with her own subjects, and less bigoted and bloody, than she would be, if left to herself. What must be the character of that government, that wants to be more tyrannical and intolerant than it is permitted to be—by the Holy Alliance! It is officially announced that 22,000 French troops will remain in different parts of Spain.

PORTUGAL.—Of this nation, if nation it can be esteemed, we have heard nothing worth mentioning, except what we have stated in another article.

TURKEY AND GREECE—for they are no longer the same. Greece is not now, and we trust never again will be, *a part* of Turkey. An article under the same heading that we have adopted, in the papers last received from Europe, says—"A full confirmation had been received of the accounts of the defeat, by the Greeks, of the Turkish fleet off Candia, on the 12th and 13th of Nov. This was considered the most important naval engagement fought during the war; the Ottomans having lost 50 ships of all classes."—The most recent accounts all go to show, that the reports of the successes of the Greeks of late, which first reached us by rumour, did not exceed, but considerably fell short of the truth. A Pacha has lately been defeated and lost his life, who was leading a corps of troops to the relief of Patras. It is said that the Pacha of Egypt has engaged to furnish 18,000 troops for another campaign, and has received high promises of remuneration. We doubt the truth of this. But whether true or not, we have now little anxiety for the safety of Greece, except from the intermeddling of the European powers.

RUSSIA, AUSTRIA, AND PRUSSIA.—From these great and powerful European states, little has reached us within the past month, except a short article under a London date of Jan. 14, which says—"It is asserted in a private letter from Paris, that in general this vigorous act of the English cabinet (recognising the new South American States) is the first blow given to the Holy Alliance; and that it is a fact that the cabinets of Madrid, Paris and Petersburgh, have long been preparing a division in South America, which the sudden recognition of England has now overthrown." If this be true, as it probably is, the secret is out. The English cabinet determined to prevent a Russian and French force going to America; and failing to do it by negotiation, has done it effectually in another way. It is said too that the controversy between Turkey and Russia, about the provinces of Moldavia and Wallachia, has been amicably settled; and that the Russian minister was received, in consequence, by the Porte, on the 11th of December.

ASIA AND AFRICA.

From these large portions of the globe, we have nothing farther to report for the present month, than what will elsewhere be found in our pages, relative to the important concern of Christian missions—We may mention, indeed, that it appears by the English papers, that the horrible African slave trade is still prosecuted in the most shameful and cruel manner by vessels under the flags of France and the Brazils. It is enough to chill the blood with horror, to read the accounts of the murders and inhuman practices of various kinds, which still abound as much as ever, in this truly *infernal* traffick, carried on by nations calling themselves *Christian*.

AMERICA.

It will be joyful news for Mexico, Colombia, and Buenos Ayres, when the information reaches them that their independence has been recognised by Britain; although they must have been in expectation of this desirable event for some time past. There were but few occasions on which General Washington manifested great excitement, while he commanded the American army. A dignified and well sustained self command was his peculiar characteristick. But when authentick information that our independence was recognised by France reached the American army, he caused it to be immediately announced; and in the cheering that instantly followed, he participated with such enthusiasm that he threw his hat into the air, and huzzaed as loud as he could. We have been told this by an officer of veracity who had witnessed what he told. The most of those who are now alive, have little conception of the joy which was felt when a single powerful European monarch declared us an independent people; but these few, at least, will sympathize, on this occasion, with our brethren in the republicks of the South. The joy in that region will also be increased by the late decisive success of the republican arms in Peru, by which the military force of Old Spain in that quarter has been annihilated. It is now fully ascertained by an official statement, that "The liberating army, under the command of General Sucre, completely defeated the Spanish army, on the 9th inst. (Dec.) on the plains of Guaman-

quilla. Their commander, General La Serena, was wounded and taken prisoner; with Generals Canterac, Valdez, Caratata, and other chiefs, officers, and men; of course all the enemy's baggage, stores, &c.—General Canterac, who remained in command on La Serena's being wounded, capitulated to General Sucre, with the express stipulation, that the fortress of Callao should be surrendered to the liberating army." Accounts which appear to be authentick, state that the fortress of Callao has been surrendered, agreeably to stipulation, with a Spanish ship of the line, and one or two smaller vessels of war, which were in the port.

United States.—Agreeably to the hope and the expectation which we have heretofore expressed, a president of the United States has been elected, with less conflict of opinion and excitement of feeling, than was experienced on a former occasion, when the choice was referred to the House of Representatives of Congress. On the first ballot, John Quincy Adams was elected, by the vote of thirteen States. Of the unhappy controversy which took place in the House a few days previously to the election, between the Speaker and another member, we have elsewhere taken notice. We think that the highest praise is due to Gen. Jackson, who had the largest number of electoral votes, for the true magnanimity which he discovered, in taking Mr. Adams by the hand, on the evening of the day on which he was chosen President, and congratulating him on his success: and also in delicately declining an entertainment which his friends offered him, or rather in persuading them to forego it themselves, that no party rancour might be fostered on the occasion. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" The hero of New Orleans has received many a wreath of military glory, but no portion of his life has exhibited a real greatness of mind, equal, in our judgment, to that which he has displayed on this occasion. It has had the happiest influence too in checking party animosity in those who were disappointed—and it was certainly a disappointment of no ordinary kind—in his not obtaining the presidency. The decision is made; and as we know that many fervent prayers were offered that it might be wisely and happily made, let us hope that these prayers have been heard and answered. We have long thought and inculcated, that when a president of the United States has been constitutionally chosen, he ought to have at once the united support of his fellow citizens, that a fair and unembarrassed experiment may be made of his administration. If it proves to be wise and good, and manifestly conducive to the public welfare, support and approbation ought to be cheerfully continued—If otherwise, then, and not till then, has the period arrived, in which any disapprobation may be expressed, which is not inconsistent with the laws of our country and the principles of the Christian religion. We see not how the peace and good order of society can ever be maintained, or Christian duty be suitably discharged, on other terms than these. The president elect is certainly qualified, in a very eminent degree, for the high office with which he is about to be formally invested. Is it not right that he should have a fair opportunity to discharge all its trusts and duties with success? We pray that he may attempt this in the fear of God; and we rejoice to have seen that he has already, in his excellent reply to the committee of Congress that informed him of his election, distinctly recognised his dependance on Divine aid. His station is exceedingly arduous as well as important. Let those who know the value of prayer, offer it fervently to Heaven, that he may be guided and blessed in his whole administration; that his example, as well as his official acts, may benefit the community; and that thus his personal happiness and the publick good may be most effectually and extensively promoted.

Congress has been occupied with a variety of important concerns which we cannot pretend even to enumerate. In none have we felt a deeper interest, than in that which relates to the Indian tribes on our borders. The unhappy Aborigines of our country, are certainly placed in a predicament that is little short of a dilemma. If they remain in their present location, it is much to be feared that their race will eventually become extinct. If they remove, many tender ties which bind them to the "places of their fathers' sepulchres," must be sundered, and they must be planted anew in a region less favourable to their immediate civilization and to the benign influence of the gospel. We believe that our national government is really disposed to do them justice, and even to treat them with humanity and indulgence.—We wish we could say as much of all the state governments. But considering their circumstances, and our prejudices and cupidity, it is probably impossible for the government to take a course which will satisfy all who are interested in this concern. It will certainly be peculiarly grievous for those Indians who are already as well educated as the mass of our own population, and who have also embraced the Christian religion, to be sent away into a howling wilderness, where neither the blessings of civilization, nor the privileges of the gospel, can be enjoyed for a long time to come. And yet it appears, by a very sensible address which the Choctaw tribe have, within a few days, presented to Congress, that they must remain in a degraded state, if they stay where they are. Whether it is

that a dark skin and the abject character of a slave, have obtained an indissoluble association in the American mind, from the general and long continued slavery among us of the wretched Africans; or whether some other cause may be assigned for the fact, a fact it certainly is, as the Choctaws state, that no measure of education, or virtuous conduct in an Indian, will secure to him all the rights and privileges of an American citizen. We do not indeed know that this is the case in all the states of the American union; but it is demonstrably so, in those which are contiguous to the most of those tribes whose removal is contemplated. On the whole, the proposal of the President seems to us as reasonable as any that can easily be devised—to provide a tract of country which shall be sacredly and perpetually set apart for those who choose to remove; but not to compel the removal of any who prefer to remain where they are. This, however, will not satisfy those who have set up a claim to their lands; and we see no alternative but that the strong arm of the general government should be extended over the poor Indians, and afford them an effectual protection.

There are some other subjects which have been before Congress, particularly that submitted in the senate by Mr. King, of New York, and opposed by Colonel Hayne, of South Carolina, relative to an application of the avails of the publick lands to the gradual abolition of slavery, on which we should remark, if our limits would permit.—We may, perhaps, advert to this last topick, on a future occasion.

But we feel that we should not sustain our character as Christian advocates, nor redeem a pledge which we have repeatedly given, if we should put an end to our present view of publick affairs, without joining our protest with that which we have seen with pleasure in some other religious journals, against the flagrant violatian of the Lord's day, by a visit lately made on that day by the President of the United States with about forty gentlemen of distinction—members of Congress, officers of government, and private citizens—to the national ship of war North Carolina, lying in the waters of the Potomac. We do not recollect another example in our country of such a deliberate, and formal, and conspicuous disregard of the Sabbath, and of the feelings of the Christian publick. It was deliberate, for the party set out on Saturday; it was formal, for the most exact arrangements were made for the occasion; and it was conspicuous, for the President of the United States was at the head of the party, and a detail of the proceedings is given in the National Intelligencer. We suppose it may be thought and said by some, that the attendance of the party on publick worship on board the ship, ought to prevent the complaints and censure of the friends of religion. But verily we consider this circumstance as an aggravation of the offence. That attendance, considering its concomitants, only produced a double profanation—a profanation of the *worship* as well as the day of God. The account states—"Upon the arrival of the President, Secretary of the Navy, &c. on board the ship, three hearty cheers were given by the crew, with appropriate music from the band, and immediately thereafter a salute was fired, the effect of which was grand." The whole ship was then inspected, and afterwards that *performance* took place, which, by a wretched misnomer, is called "divine service." Will any one who knows what divine service is, say that it was, or could be suitably performed, in circumstances like these? We think not—We think that it was most mournfully profaned. If there was a real desire in the party to witness in what manner publick worship is celebrated on board a ship of war, why were not orders expressly given, that every thing unbecoming the day and the service, should be entirely forborne? Had this been done, the day and the worship of God had been honoured, instead of being desecrated. We have not heard what was the text of the chaplain, but we think it had been well if it had been Exodus xx. 8. "Remember the Sabbath day to keep it holy," and if he had preached plainly, the truth which that text contains. We cannot conceive of a more incongruous medley than cheering, playing martial airs, repeatedly firing the batteries of a ninety gun ship, manning the yards, preaching, psalm singing, praying, festive dining, and the coming and going of three boats' loads of passengers—all within a few hours, and on the Sabbath day. We hope that this is not to be the introduction of a fashion which is to be followed hereafter. We were glad to find that our president elect was not one of the party; and we do earnestly hope, and indeed firmly believe, that he will both set a better example himself, and prevent, during his administration, any such gross violations by the officers under him, of a sacred institution, the religious observance of which is most unquestionably connected with the happiness and prosperity of our country, whether we consider them as resulting from natural causes, or as proceeding from the smiles and benediction of the God who ruleth over all.

To Correspondents.

We shall be thankful to any of our correspondents who will furnish us with good memoirs, of moderate length, of the late Rev. Drs. Livingston and Romeyn.